WORLD CALL

APRIL
1939

PRICE
15 Cents

World Call

VOLUME XXI APRIL, 1939 No. 4

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Circulation Corner

World Call Readers Are Saying

Please let an old member of Bethany Missionary Society express appreciation of our very fine magazine. There is probably no missionary magazine of higher quality or greater interest. There are degrees of excellence, however, and I do want to tell you that we find the January 1939 issue the best and most helpful number we have had. The comprehensive resume of the work, with the list of workers past and present, and the fine photographs of these earnest and heroic workers make this number really invaluable.

MRS. EMMA MEYER.

Evansville, Indiana

I still believe WORLD CALL to be the best mission magazine published. The article "I Love a Leper" [October 1939] was particularly helpful to me.

MELBA M. FREITAG.

Grace Baptist House,
New York, N.Y.

I have not words to express how fine I think WORLD CALL is. The cover picture of February is so splendid. Thanks for all these good things that come through WORLD CALL.

MRS. T. S. STEPHENS

Newport, Arkansas

May I again thank you for the continued coming to me of our beloved WORLD CALL through so many years. The issues grow better all the time and the January issue is a real joy—its pages carry so many new faces as well as many loved and revered, whom we knew in the years that are gone. Memories grow sweeter as we look at these faces, and in thought we are again shaking hands with them and receiving inspiration from their great messages. I could not have this joy were it not sent to me as it is and my heart is full of gratitude for its coming.

LOUISA W. WALKER.

78 Randal St.,
Blackburn, England.

I am so proud of WORLD CALL that I want the whole world to know that we celebrated the 20th birthday anniversary.

MRS. J. H. WHEELER

Jackson, Tennessee

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published monthly except August by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, Dale Ellis, P. A. Wood, Virgil A. Sly, C. M. Yocum, H. C. Armstrong, H. G. Harmon. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Published monthly except August at 222 Downey Avenue, Indianapolis, Indiana. Entered as second-class matter at the post office at Indianapolis, Indiana, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 538, Act of February 28, 1925, authorized December 31, 1925.

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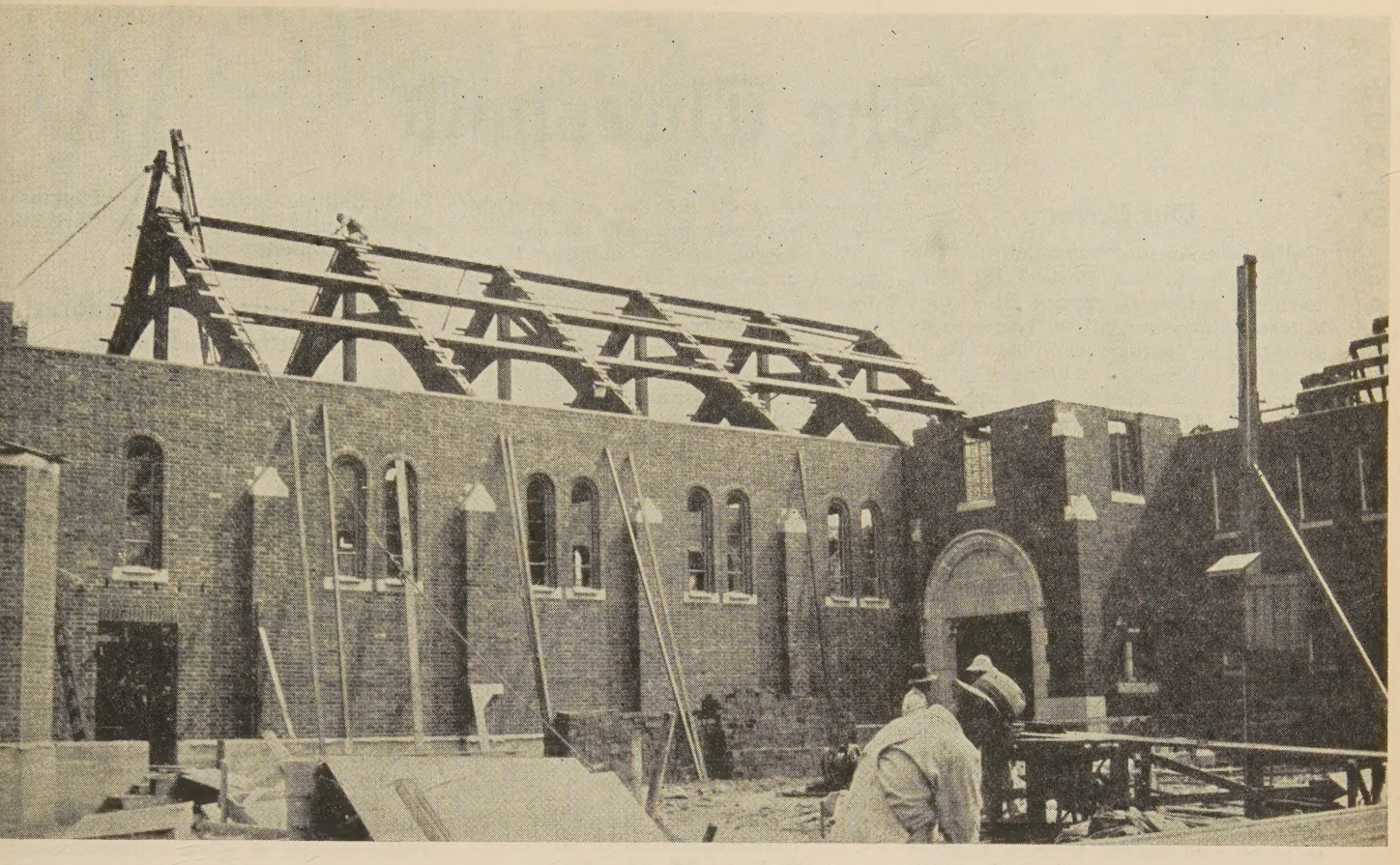
Publication Office, 222 Downey Avenue, Indianapolis, Indiana

Notices concerning change of address should be mailed to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana



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The Threshold

Our Cover

OUR cover picture this month is "The Omnipresence of Christ," by Hofmann. It is from Gramstorff Bros., Inc., Malden, Massachusetts, and comes to us through the courtesy of Abbott Book, minister of Christian Education of the Union Avenue Christian Church, St. Louis, Mo. Mr. Book gives us the interesting information that the characters in the picture, aside from the Christ, represent members of Hofmann's immediate family. As we consider, in this month's pages of WORLD CALL, the work of home missions and of other causes of our brotherhood's life, it is fitting that such a picture showing Christ as the center of the home, should be before us.

May Luncheons for Women

Interdenominational luncheons for women are being sponsored by the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York, N.Y. Their purpose is to help women in many communities to think together and work together for the unity which seems to be a necessary safeguard for Christianity in the world today.

Any community may arrange to have a luncheon. The date set is Thursday, May 4. The subject for consideration is "Can Christians Bind the World Together?" The cooperation of all Christian women in the community is held to be vital. Program outlines can be secured at five cents each from the organization sponsoring the luncheon. Local leaders must be secured to carry it out.

It is of interest to note that whereas in the years from 1934-1937 one luncheon of this sort was held each year in New York City, that in 1938 the church women of 414 communities in forty-four states and Canada reported having held interdenominational May Luncheons for the first time.

America's Responsibility for China's Tragedy

Completion of the organization of the American Committee for non-Participation in Japanese Aggression, which has been formed to promote legislation to curb American sale of war supplies to Japan, was recently announced.

Former Secretary of State Henry L. Stimson is honorary chairman and other prominent Americans are connected with the organization.

The committee will seek to place before commercial, industrial, financial, labor and transportation groups significant facts with regard to American aid to Japan in her attack on China.

The committee will endeavor to help in crystallizing public demand and support for governmental executive action designed to check the flow of American credits and war materials to Japan.

The program of the committee is regarded as a constructive effort in the direction of international peace and justice. "They desire the well-being of the people of Japan as well as of all other peoples in the Pacific area. They desire peace and justice for all concerned. They feel, at the same time, that before any just settlement and lasting peace structure can be achieved, Japanese military aggression must be checked."

The committee points out the absurdity of supplying the essential materials to the Japanese military machine with one hand and with the other for us to be spending billions for armaments to protect ourselves against the mounting threat of such aggressor nations.

Full information can be secured from the American Committee for Non-Participation in Japanese Aggression, 8 West 40th St., New York, N.Y.

Inauguration of Robert M. Hopkins

Robert M. Hopkins

On April 19 will take place the inauguration of Robert M. Hopkins as president of The United Christian Missionary Society. The service will be held at the Third Christian Church, Indianapolis. Our May issue will carry full details of the occasion.

Saving Lives in China

Three cents a day will support a life in China. *Three cents a day!* One dime a day for forty-five days would save the life of a man, woman or child, from May until the September harvest in China.

One million American friends to save the lives of at least one million Chinese civilian victims of war, famine and flood, is the present goal of the Church Committee for China Relief.

Relief work in China is non-sectarian and non-political. Relief funds in China are distributed by the American Advisory Committee in Shanghai, an experienced and able group of American business men and missionary executives resident in Shanghai, serving without compensation, and makng allocations to relief organizations and union committees in all parts of China where need exists and where relief can be administered dependably.

To deny oneself the luxuries that the necessities of bare living may be supplied to the Chinese victims of a war of aggression, seems about the least the Christian people of America can do.

World Council Provisional Committee Meets

The meeting of this committee in France, from January 28 to 30, held in its deliberations great promise for the future. Relationships to existing organizations such as the International Missionary Council were discussed, the reports from the Madras Conference being received with much interest. The question of publication of the results of study to be undertaken by the Provisional Committee was faced. A quarterly to be issued under the title *Koeinonia* (Fellowship) beginning with January, 1940, was authorized. Dr. Visser 't Hooft was elected editor. Other means for disseminating results of study were agreed upon. Tentative plans for the first World Assembly were laid. The date chosen was the first two weeks of August, 1941, in Switzerland, Holland, or Scandinavia. Fuller reports of other deliberations of the committee will be given later.

Children's Day

Now is the time to start preparing for Children's Day. Children's Day is a historic special day in the church life of our people. It has enabled the church to spread the gospel to countless thousands of people. It has given healing in places of misery and disease. It has brought light to the ignorant in the dark corners of the earth.

Children's Day is an opportunity for a church to lift the vision of its people, and by this lifted vision to carry them through to a larger conception of the meaning of the gospel of Jesus Christ both in their own lives and in the life of the community of which they are a part.

The goal for Children's Day is $100,000. This means that every church and Sunday school should endeavor to make a larger contribution to the world task of the church than it did last year. The time for the church to strike for the Kingdom of God is when the world is distraught and bewildered. That time is here.

The Editor Returns to His Desk

As we go to press, our editor, George Walker Buckner, Jr., who attended the Madras Conference of the International Missionary Council as editorial delegate, and who has since visited our missionary work in India, China and Japan, returns to his desk. Forthcoming issues of WORLD CALL will give his impressions of the various fields.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors
C. E. Lemmon Mrs. W. F. Rothenburger Edgar DeWitt Jones James A. Crain

VOLUME XXI APRIL, 1939 NUMBER 4

"Making the World Safe"

A LITTLE more than twenty years ago the American people were assured that their war efforts were for the purpose of making the world "safe for democracy." In like manner today Japanese are encouraged to believe that they are engaged in a struggle to establish on the Asiatic continent "a new great world" where the "principle of live-and-let-live" is to be realized. Those of us who are so quick to see the ludicrous inconsistency of Japanese professions of good will toward China in the light of Japanese devastation wrough throughout that land will do well to look up some of the statements of American officials, press, educators and clergy in those World War days. There is little new about the methods of Japanese militarism unless it be the new ruthlessness with which the maddened leaders of a proud power of the Orient have improved upon techniques acquired from the West.

"Political Blackmail"

IT is increasingly apparent that the rest of Asia looks without enthusiasm upon Japanese claims regarding the present "incident" as an "Asia for Asia" crusade. Those familiar with public opinion in India and in other parts of Asia state that sympathy for China as a victim of inexcusable aggression is widespread. Rabindranath Tagore's charge that the "Asia for Asia" doctrine is being employed as an instrument of "political blackmail" is rather typical of independent opinion throughout India. The correspondence between Tagore and Yone Noguchi of Japan has been read with wide interest throughout the East. Opinion in general may be summed up as an attitude of amazement that so sophisticated a man as Noguchi should be so naive as either to believe that which he writes or to think that Tagore and other Asiatics are naive enough to accept it. In this correspondence, printed in *The Visva-Bharati Quarterly,* Noguchi professes to believe (and in our opinion does believe) that Japan in China is undertaking a battle on behalf of all Asia "single-handed and alone." He asserts that Japanese soldiers are going to the front with minds light and happy since the war is not for conquest "but for the correction of mistaken ideas of China" and for "uplifting her simple and ignorant masses to better life and wisdom." It is natural that such presuppositions should, in the face of Indian criticism, lead Noguchi to a feeling of hurt at being misunderstood. "I do not know," he writes Tagore, "why we cannot be praised by your countrymen. But we are terribly blamed by them, as it seems, for our heroism."

Again, we need to remind ourselves that what seem to us to be the ridiculous claims of a military-minded regime in Japan differ not in nature but only in form and degree from like claims made at one time or another by the "democracies" of the West. Nor let us forget the major share which American oil, steel and other interests are having in the effort of the nation of the Rising Sun to make Asia "safe for Asia." If Japan is guilty of "political blackmail," then surely the United States may be charged with being the blackmailer's chief accomplice.

The Integrating Force of Home Missions

LIKE many other good things in life home missions are usually taken for granted. Yet we believe that, were it possible to sum up their achievements, we would find that they are a tremendous integrating force in our national life. We would place them secondary only to the vast school system of the land as a means of tying the varied national and racial groups into the warp of American life.

Reading recent articles on home missions we have been impressed with the frequent references to projects that dovetail with the social agencies of the day. The Red Cross, the W. P. A., the N. Y. A., the Boy Scouts, the Girl Reserves come to mind as some of these agencies. So the threads intertwine to make a pattern of more abundant life for all groups.

Is it visionary to believe that this integrating force of home missions could well expand to touch men at much greater distance?

Could the mission boards of America, the country that has in its borders fourteen millions of black people, so integrate the home missions program with the world program that the cycle might be shortened? With three-fourths of the people of the world colored, and those people inhabiting the lands we are attempting to Christianize, the question forces itself upon our thinking, Is it time for America to major in training Christian black men to take the message to non-Christian black men in Africa? As increasingly our achievements in the home field become the gauge of the watching and appraising of other lands we shall find our greatest opportunity through them.

"That They May All Be One"

By DALE ELLIS*

IN His last moments on earth as Jesus concentrated on the controlling passions of his life, he made this petition the climax of a final prayer, "that the world may believe that thou hast sent me."

The program of a world community today is based on providing an answer for the world to this prayer of the crucified and risen Lord. Home missions would bring all groups of the homeland into such close fellowship with Christ that it would be felt individually incomplete unless it were shared in as wide and inclusive a circle as is humanly possible. It is often admitted that our Christian worship and service is partially defeated by our own denominational grouping.

But there is another separation of Christians that is perhaps more dangerous to the answering of our Lord's prayer than denominational division. This is the division according to races and nationalities, so that one finds in the same community a church bearing, for example, the name Trinity Methodist Episcopal Church and within walking distance another bearing the name Chinese Methodist Episcopal Church. (It would be interesting to have the reaction of a visitor from one of our African churches to this land when he finds in the same village a Christian Church and the Negro Christian Church.)

To be sure, there have been some natural reasons for these separations. There is the problem of language for one thing. We clearly see that people cannot enjoy a service they cannot understand and should therefore have a service they can take vocal part in. But this handicap to unity is rapidly passing. Many of these churches are ready and longing for broader Christian contacts and would welcome frequent fellowship with the older groups. Also there are large groups today who cannot participate in the church of their parents because they do not understand its language. Yet so strong is the custom of religious segregation that they do not think to seek out some "American" church, nor does any church seek them out with friendly invitation to come to fellowship and worship where a common tongue is employed to worship a common Lord. It is safe to say that scores of young people are lost to the church yearly because this unity between Americans of different racial groups is neglected.

Home missionary programs have erred in the past by being too quick to set up separate institutions for locally neglected and minority groups. The long history of institutional home missions is that they have done incalculable good but have none the less defeated their purpose of preparing the people served for full Christian life participation. The nature of the very institution itself was that of isolation. Instead of inducting the group little by little into the activities of the community life about them, they were furnished their own. So both the minority and the general community were released from any responsibility toward working out the mutual problem of union of general life. The American church has shared in promoting this isolation.

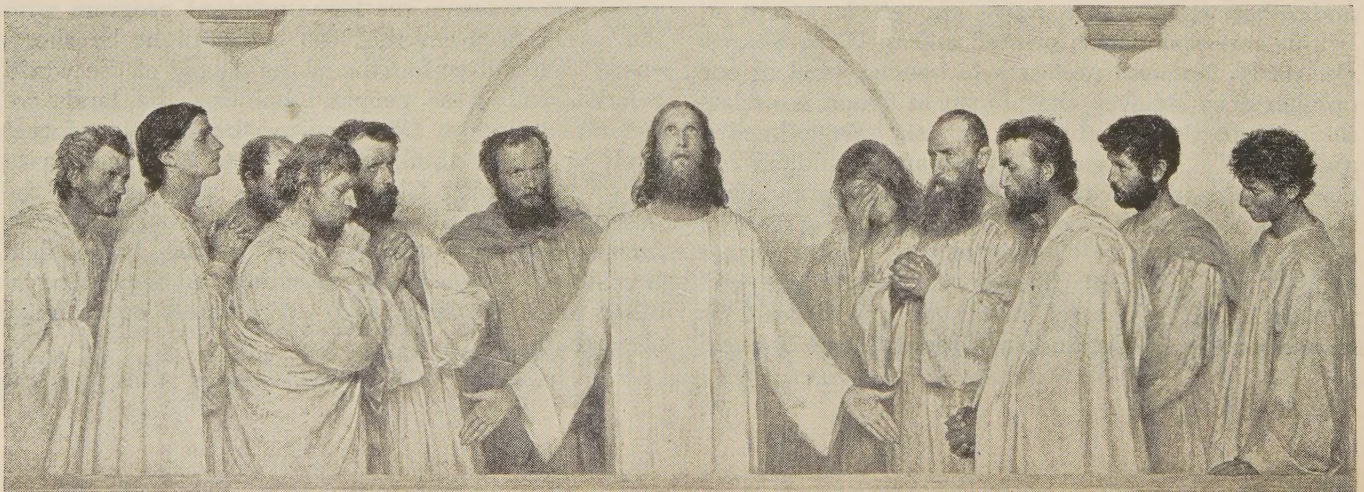
There are hopeful signs that institutions may be overcoming the handicaps of their own initiation through cooperation with other organizations. Health authorities in San Antonio make use of our Mexican Christian Institute and its staff to promote the health interests of the city. At Southern Christian Institute the State Board of Education works with the normal department of the school for additional teacher training service. The Japanese Christian Institute contributes to the betterment of the juvenile life of Los Angeles through Mr. Unoura's service to civic youth organizations. Such cooperation is invaluable for the ultimate unity of the American scene. Churches must become alert to the use of occasions and opportunities for unified Christian activities.

Never before was the urgency for a united America so pressing as now when the Democracy of which she has been a symbol for a century stands with drooping head and empty hands, uncertain and dejected before a yearning humanity. Whether she again raises her head and extends the offerings of her handiwork to a suffering world, depends largely upon how thoroughly America shall demonstrate the unity of her people in Christian brotherhood and human justice without which Democracy cannot live.

* Miss Ellis is executive secretary in the home division of The United Christian Missionary Society.

—Eugene Bernand

—Copyright, Religious Tract Society



Forward—The Church

By G. EDWIN OSBORN*

THIS is a mobilization call to the brotherhood. In a year when world atmosphere is electric with military preparations and nations are feverishly strengthening their defenses, it is not incongruous for the church to make similar preparations for spiritual conflict nor improper for her to employ military terms to designate her warfare. "Moral re-armament" is the slogan calling forth renewed activity in the ranks of the Oxford Group Movement. But re-armament only, is a defensive, and consequently a static policy. The members of our Home Missions Planning Council, which may be likened to a Board of Strategy, visualize a vigorous offensive by the church along the entire front of her position in such an unmistakable drive into enemy territory as to warrant the designation "aggressor." The slogan for next year, "Forward!—the Church," deliberately summons the church to militant action.

That slogan might suggest two things. "Forward!—the Church" might be the order to advance. It would imply that recruits had been enlisted in sufficient strength, reserves properly organized, resources in money and supplies made available, and officers and leaders suitably trained in strategy and become so familiar with the plan of attack, that the call, "Forward!—the Church" would be the signal to advance upon the enemy in a conflict determined to carry the day for the hosts of right against some evil foe of society. Or it might be the order to mobilize forces, take stock of our powers, strengthen the weak places, build up an impregnable defense, and formulate a strategy for attack, so as to make the church an irresistible force when the time comes to hurl itself into action against the enemies of the kingdom. It is the latter which the call, "Forward!—the Church" now contemplates.

There are some definite objectives which make imperative the campaign in the near future, and which prompt the issuing of the mobilization order. Society is un-Christian, and consequently is a threat to the very life of the kingdom. This fact defines an enemy position that we dare not ignore and determines an objective for aggressive action. Moreover, the large number of unchurched people who live near every church constitutes another threatening foe and comprises a second major objective. These military objectives of the church, necessitating a vigorous offensive drive for their realization, also require the setting up of other, and as important, objectives within the life and activity of the church itself whereby she will be made ready for action. Some of these are, planned programs toward which to work, the enlistment of every member in the program, the cultivation of increased spiritual power through meaningful worship, the development of a deeper fellowship and mutual concern among our members, the fulfilment of our missionary responsibilities, and attention to the Christian family as the important base for perpetuating the ideals and culture of Christendom. All of these activities will engage the attention of the church and its leaders over a long-range period, for rather than a short skirmish she is entering upon a prolonged war.

The immediate matter for brotherhood action for the coming year, then, is the mobilization of its forces, strikingly summoned by the slogan, "Forward!—the Church." This immediately implies a two-fold emphasis upon a revitalized membership and a growing church. This procedure, in military terminology, means a re-enlistment of the membership and new recruitments. The latter project was effectively begun during the present year through the League of One Hundred Thousand, which plan met with widespread approval and gratifying response. To guarantee a successfully-waged warfare the campaign of recruitment must be continued.

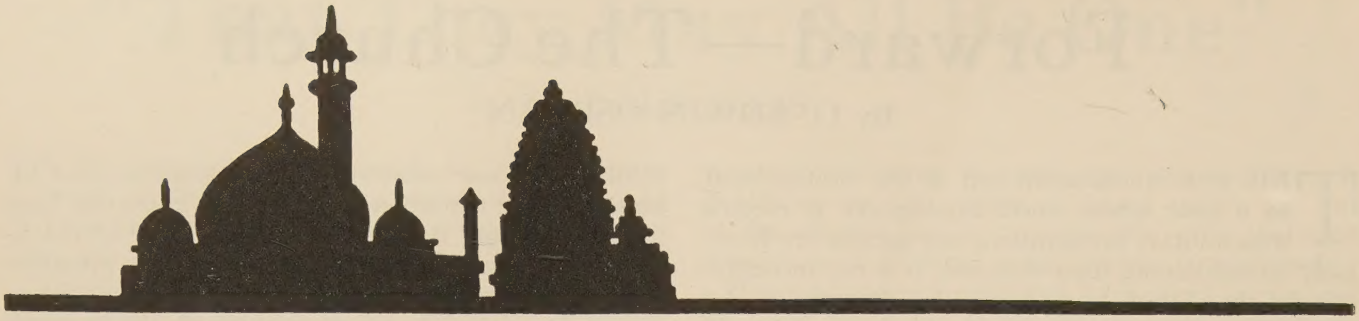
But the proposed undertaking requires also the re-enlistment of the entire present membership of the church and its mobilization into an effective fighting unit. And just as later the "Board of Strategy" will announce its methods of procedure for the great offensive against its major objectives, so now it has its tactics for effective mobilization. It suggests first a study of the actual forces of each local church. This means analyzing its membership as to active, occasional and inactive members. It is important to know the strength of our army, and any weaknesses within the ranks. According to one general survey made recently, (cf. U. C. M. S. folder, "What About the 47%?" by Wm. R. Holder) 39% of the churches' membership is active: worshiping, serving and giving regularly; 14% is occasional in these respects; and 47% exists in name only, never giving the church any kind of support. Each local church should know, by actual survey, its strength. Such a survey ought to be made early in September.

As a means of rallying its forces, each church is advised to have a Roll-Call Sunday with a service of personal commitment and re-enlistment vows, the first Sunday in October. This would open the way for a month of visitation, during which all the members of the congregation would be visited, with particular attention to the 47% which is inactive.

This also suggests the next tactics which is to inquire into the causes of the indifference of such a large group. Such an analysis, intelligently made, reaching every person in the inactive section, would form the basis for a profitable study looking to a sincere attempt to remedy the condition. Actual methods of dealing with the 47% will vary, but they will undoubtedly include the visitation of them by a carefully selected, understanding group of workers, some

(Continued on page 8)

* Minister, University Place Christian Church, Enid, Oklahoma.



Trends in World Christianity

A Series of Articles Interpreting the Madras Conference

I Introduction

By GEORGE WALKER BUCKNER, JR.*

FROM the time of Martin Luther well into the Nineteenth Century the trend of the Christian church was toward division into groups for the sake of liberty of opinion or for giving expression to truth thought to have been ignored or denied. In the last half century this trend has changed and is now definitely directed toward an increasing cooperation in the Christian world. The present emphasis is upon an essential unity within which may be found wide liberty of opinion and freedom of expression.

The imposing number of Christian world conferences in the past thirty years reveals the sensitiveness of Christians in all countries to the need for closer cooperation. Edinburgh 1910, Stockholm 1925, Lausanne 1927, Jerusalem 1928, Oxford and Edinburgh 1937, and Madras 1938—these are probably the most significant of such conferences of the present century. To enumerate them is by no means to exhaust the list, though it suffices to indicate the growing conviction as to the necessity for a more inclusive Christian fellowship in our time.

It is not surprising that even among well-informed people there exists a degree of confusion as to the nature and need for so many conferences. The situation may be clarified by recalling that these conferences represent three major movements with different but allied emphases. These are the World Missionary Movement, the Faith and Order Movement, and the Life and Work Movement. Of the three most recent conferences Madras 1938 belongs to the first named; Edinburgh 1937 to the second; and Oxford 1937 to the third.

Historically the World Missionary Movement came first among these three groups of conferences. The first World Missionary Conference of the Twentieth Century, and in many respects the most far-reaching in its influence, was that which met in Edinburgh in 1910. Similar conferences had been held previously in America and in Europe, but none with the world-wide support accorded the Edinburgh gathering. This was attended by 1,355 delegates and over 2,000 visitors from three continents.

The Edinburgh Conference of 1910 had the weakness of partaking too largely of the nature of a vast mass meeting; yet great things came of it. One of its most important acts was to appoint a Continuation Committee from which there came the inauguration of the various National Christian Councils (now 28 in number). From it, too, there came later on the permanent organization known as the International Missionary Council. As a matter of fact the Faith and Order Movement and, indirectly, that of Life and Work owe their origin to interests aroused or revealed at the Edinburgh Conference. It may be claimed that at this conference the missionary movement became for the first time unified. For the first time it was consciously international, inter-racial and interdenominational.

The Jerusalem Conference of 1928 differed greatly from that at Edinburgh. It was limited to 250 delegates. Of these, 21 per cent were from the younger churches of the mission lands, a larger proportion than at any previous gathering. Out of Jerusalem there came among other things a new appreciation for non-Christian religions; a new sense of the relevance of the gospel to the whole of life; and a new appreciation of the interdependence of the older and younger churches. The conference's most provocative pronouncement was that oft-quoted paragraph which affirmed with the eloquence attained only by men of profound conviction that, as we cannot live without Christ or in an un-Christian world, so we cannot be content while his longing for his brethren remains unsatisfied. Jerusalem, as well as Edinburgh, set high standards and high expectations for succeeding conferences.

The Madras Conference had originally been planned for Hangchow, China. At several junctures in the course of preparation for it there had been talk

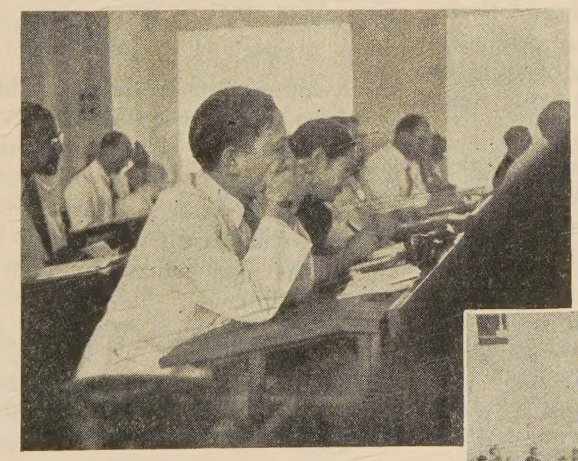
* Editorial delegate to Madras, December, 1938.

of postponing or cancelling it altogether. This was particularly true in the fall of 1937 with the increased severity of the conflict in China, and again in the fall of 1938 during the crisis in Czechoslovakia. Yet it somehow seemed that the very nature of the world changes which made such a meeting difficult to plan and carry out made it all the more imperative that Christians of the world should come together in council. Accordingly, the conference was held at Madras Christian College at Tambaram, a suburb of Madras, India, December 12-29, 1938.

A distinctive feature of the Madras Conference was the large representation from the younger churches. Over fifty per cent of the 454 delegates came from the so-called mission fields. Never before in the history of Christianity had so representative a meeting been held. Sixty-four countries were represented. Of these India sent the largest delegation, seventy-two in number. China was second with forty-nine delegates. Another characteristic of the delegation was its youth as compared with other world Christian gatherings. The average age was about forty-five, not a very youthful age, to be sure, except as one recalled the preponderance of greybeards at Oxford and Edinburgh.

Since this account is especially directed to Disciples of Christ it should be noted that eleven of the 454 delegates were of this communion. So large a representation reflects the interest of the Disciples both in the missionary task and in the widening Christian fellowship of our day.

Three Disciples delegates came from the Philippines. They were Miss Maria I. Dayoan, office secretary of the Philippine Federation of Evangelical Churches and Director of the National Literacy Campaign; Emiliano Quijano, a distinguished layman who serves both the Disciples and the larger Christian Movement in various capacities; and Santiago Gaces, minister and executive secretary of the Church of Christ (Disciples) of the Philippines.



Striving to arrive at a common mind as to God's will for the years ahead.

From India came G. H. Singh, principal of Christian High School in Jubbulpore. Mr. Singh is a graduate of Hiram and Butler and is well known in America.

Latin America sent two Disciples to the Madras Conference: Miss Jorgelina Lozada, pastor and Y.W.C.A. worker of Argentina; and F. J. Huegel, missionary to Mexico and professor in the Union Seminary there.

The one Disciple delegate from China was Dr. M. Searle Bates, professor of history and vice-president of the University of Nanking.

Four of the Disciples delegates came from the United States. One of these, Miss Mary Sweeney, Assistant Director of the Merrill-Palmer School of Detroit, was invited to come that the conference might have the benefit of her expert knowledge in the field of child welfare. A second American was Dr. C. M. Yocum, chairman of the foreign division of The United Christian Missionary Society. Included in the group of nine fraternal delegates was Dr. Robert M. Hopkins, attending as secretary of the World's Sunday School Association. On his way to Madras Dr. Hopkins had been notified by radio of his election as president of the United Society. The eleventh member of the Disciples group was the writer, present as an editorial delegate.

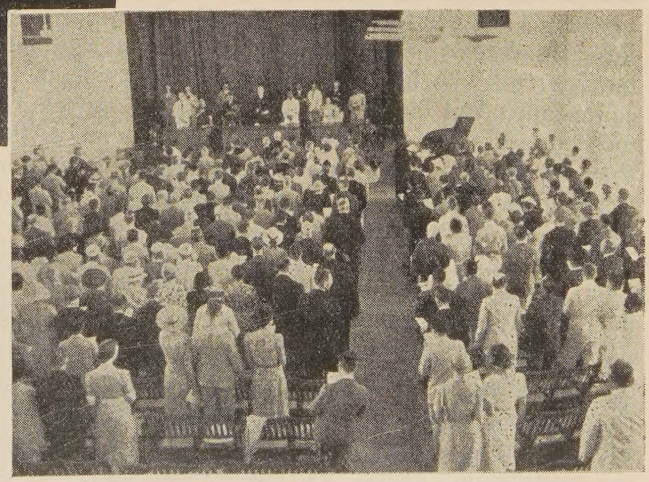
The Objective

The central objective of the Madras Conference as stated in the opening address of its chairman, Dr. John R. Mott, was: *"To arrive at a common mind as to God's will concerning the next steps in the realm of attainment and achievement which should be taken by us and our constituencies in the years right before us for the building up of the church and for the spreading of the Christian religion."*

For purposes of study and discussion the Conference was divided into sixteen groups, to each of which was assigned some special aspect of the world mission of Christianity. Merely to read the titles of the subjects assigned these groups is to sense their relevance to the life of the church in today's world and the breadth of interest which marked the Conference. These are:

1. The faith by which the church lives.
2. The church: its nature and function.
3. The unfinished evangelistic task.
4. The place of the church in evangelism.
5. The witness of the church in relation to non-Christian faiths and cultural heritage.
6. The witness of the church—practical

The Christmas Day Meeting of the Conference.



questions of method and policy.

7. The inner life of the church—worship, the Christian home and religious education.
8. The indigenous ministry of the church, both ordained and lay.
9. The place, work and training of the future missionary.
10. The relation of Christian education, medical and social reconstruction work to the Christian missionary purpose.
11. An adequate literature program.
12. The economic basis of the church.
13. The church and the changing social and economic order.
14. The church and the international order.
15. The problem of church and state.
16. Cooperation and unity.

Each delegate was assigned to two of these study sections, one meeting the first and one the second week of the Conference. The reports of these groups were presented to the Conference as a whole, which discussed, altered them at will, and finally approved. They were then entrusted to a committee for editing and for publication. These findings, as the official report, constitute the Message of Madras to the Christian church throughout the world. It is not expected or desired that all that Madras said shall be slavishly accepted. It is, however, the hope that a church which takes itself, its world and its gospel seriously, will regard itself as under obligation to give serious and favorable consideration to these the considered judgments of the most representative world conference of Christians in history.

It is the belief of the editor of WORLD CALL that the Message of Madras reveals certain Trends in World Christianity of tremendous significance. It is believed further that to make available a discussion of these trends by delegates to the Conference will afford an important means of creating interest in the Conference and its reports. This series of articles attempts just such a presentation. It is not intended that this series should replace the official report of the Madras Conference, but that it should stimulate interest in it and that the articles themselves should be provocative rather than exhaustive.

The Trends in World Christianity as we see them revealed in the Madras Conference of 1938 may be under the following heads:

—The Church's Deepening Faith
—The Rise of the Younger Churches
—Trends in the Church's Way of Witness
—Trends in Christian Education
—Toward a Christian International Order
—The Changing Social and Economic Order
—Trends in Christian Unity

To a consideration of these Trends WORLD CALL, as an *International Magazine for Disciples of Christ,* summons its constituency.

Forward—The Church

(Continued from page 5)

effective church publicity planned specifically to attract them with the message of the church and their responsibilities, as well as the devising of practical helps, devotional literature, and the noting of specific tasks in the church which would appeal to this considerable section of the inactive.

The army of the church is greatly weakened by the large number of its soldiery who are A.W.O.L., that is, its non-resident members. Two matters perplex every pastor: one is the large number of non-affiliated Disciples living in his community who are a help neither to his nor their home church; the other is the large number of names of people on his church membership roll who have been gone for years from the community but have failed to move their church membership. The "Board of Strategy" is suggesting that the month of February be designated as Non-resident Members' month, and every effort be made to re-enlist the "deserters."

The mobilization call is real strategy on the part of our leaders. No aggressive campaign can be waged until the forces are organized into an efficient fighting unit, and they are irrevocably committed to its great objectives and supreme Commander. The first stage of the conquest is that of securing a fully enlisted membership with a continued plan of recruitment; hence the mobilization order, "Forward!—the Church."

The Young Man Out of Nazareth

By Grace F. Guthrie

THE young man out of Nazareth
Was good to see—

I felt a breath

Awaken, dew-fresh, like a breeze
Astir among the olive trees.
The grace of youth flowered in his speech—
Brave, eager words with a strange reach
Into my heart. I followed him
Half-wondering why, until the rim
Of the gray mountain ridge was white
With stars—

Men told strange tales of sight

Come to a beggar, one born blind—
I do not know. Some say they find
Those still who think it was a king
They killed. And never anything
Has brought such quiet to my bed
As thinking of the things he said:
A kingdom simple as a child
Its king a servant—

Though he smiled

A lion looked out of his eye
His proud, young heartbreak like a cry.
If time came back and he as then
I could but follow him again.

Greenwood Johanna Clara

By ROSS J. GRIFFETH*

GREENWOOD JOHANNA CLARA is not a member of the church. No one expects that she will ever have her name placed on the church roll. She does, however, support the church. If it were not for her, and many more like her, the rural churches of America would be in countless economic difficulties which they are now able to solve at least in part.

Who is Greenwood Johanna Clara? According to the Holstein-Friesian Association of America, she is registered as number 1,935,898. She is a cow. Her daily production of milk varies from fifty to eighty pounds daily. For the benefit of you who are acquainted only with milk as it comes in bottles or cans, this is from twenty-two to thirty-five quarts. When the product is, say, thirty quarts, the purchasers in the city pay about $3.60 for the milk.

The owner, J. N. Godsey, R. F. D. 4, Martinsville, Indiana, gets only about $1.10 of this amount. The other $2.50 goes to the processors and distributors. From the gross amount of a dollar and a dime, Mr. Godsey must pay for feed and take care of all the other expenses which make it possible for this cow to help feed a hungry world. Finally, out of that minute amount which may be regarded as net income, a generous contribution must be provided for the church.

According to Kenneth L. Potee, who in recent years has shared in maintaining the Pendra Road Agricultural Fair, the cows of India, although regarded by Hindu devotees as sacred, are a serious drain upon India's wealth. The Hindu cow does not produce enough milk to pay for her feed, much less contribute to the support of a church. Not in all India is there such a cow as Greenwood Johanna Clara.

All of this is just an attempt to say that the capacity of Christians who live in rural areas to support the church depends in no small measure upon the quality of the cows, hogs, chickens, and other domestic animals. It is also true that rural church support depends upon the productivity of the soil, the quality of the seed, the farming methods, and the prices received by farmers for the things produced. Of course it goes without saying that the quality of all farm products depends, in turn, upon the quality of character which is possessed by the farmers. A shiftless farmer can not be looked upon as a good Christian for he is not a good steward.

The United States Department of Agriculture, through its extension service has, according to Under-Secretary M. L. Wilson, a group of some twenty thousand evangelists of good farming methods. This evangelistic campaign has been successful in the main, and the American farmer knows, or can learn, how to farm properly. But the Department of Agriculture cannot do one thing—it cannot build into the lives of people those spiritual qualities which elevate all of life to the Christian level. Only the church can do this, and the American way of life says that church and state must remain separate.

At the annual meeting of the Christian Rural Fellowship in the Town Hall, New York City, December, 1937, I listened with genuine interest to a challenging address by Secretary of Agriculture Wallace in which he set forth certain ideals which he held concerning rural life. When the period for questions came at the close of the address, I asked, "What can the church do to help the Department of Agriculture make those ideals effective?" Instantly he replied, "Your question really should be, 'What can the Department do to help the church make Christianity effective in rural life?'"

The Department of Agriculture has already made better farming methods effective in many places. Through the extension service, it stands ready to elevate rural life wherever it can. Indeed, the reason Greenwood Johanna Clara produces thirty quarts of milk instead of ten or twelve is that research has brought animal husbandry to such a scientific stage. The Department of Agriculture through the last eight decades has been largely responsible for this. What, now, must the church do?

Certainly the church must transform rural life so that character will not fall below crop production. The rural church must understand its mission more clearly. Rural Christians must maintain a realization of their own dignity, of their place in the progress of the church through the ages. Also, in the words of Warren Wilson, "The minister does not need to be a farmer, unless he wants to, but he is required to interest himself in the consecration of the soil, and of the beasts, and of the domesticated plants to the Lord; for without them no church can exist. The cows and hogs may not be communicant members, but they are contributing creatures."

Never did the church have a finer opportunity to proclaim the unescapable laws of God, and to bring us back to a sense of partnership with him in protecting, salvaging and remaking the holy earth which he has placed in our keeping.—Mark A. Dauber.

* Dr. Griffeth is a professor in the School of Religion, Butler University.

Living Waters in a Thirsty Land

UPON these pages you will find brief stories of the way in which the Christian message and motive for life can bring a vital force into lives that without it are dry and empty. The accounts are from the experiences of the workers in our home missions institutions. They touch upon varying needs. But they are alike in seeing that only through Christian living can more abundant life come to America's neglected peoples.

Making Decisions That Are Christian

PERHAPS the American Indian youth is no different from other young people in his need of ability to make vital choices for himself, but it is often more apparent. He early learns that grandparents, government agent or assistants, merchants and others are more than willing to make decisions for him. How easy it is to fall into a resigned attitude.

Someone has said that the hardest thing an Indian young person has to do is to say "No." This is quite true. If you offer an Indian something (even though liquor) it is taken as an act of friendship on your part and in most cases he accepts your offer without regarding consequences. On the other hand it is equally difficult to say "Yes" to something hard and right. So the *desire* and *ability* to make wise choices for himself and others is a major need with which the Yakima Indian Christian Mission is concerned.

What about the use of money? Government workers are doing much to relieve the economic situation among the Indian people. We find a big opportunity with the Mission children to train them in the best use of their little spending money.

Church offering is almost an unheard of thing. "Do you really have to pay to go to this kind of church?" asks a new girl. Another girl, after a few years said during the self-denial period before Easter, "Don't they know they shouldn't spend money for candy! We should help the Japanese and Negro people who don't know Christ." A future Indian church will need systematic givers.

In the weekly visit to the White Swan stores or in shopping trips to larger towns there are chances to talk about wise choices. What are the merits of oranges over candy, shoe strings that are needed over bubble gum, an attractive outfit over tawdry, cheap garments? A desire for better things instead of a forced rule in the use of money gives good promise of the future.

What about applying Christian principles? In training these Indian boys and girls for Christian leadership it is quite noticeable how quickly they learn the Bible stories but how slowly the application is made in their personal lives. Jesus had the same trouble with his disciples and this is generally true today. But sometimes we are agreeably surprised. Those in the little boys' dormitory were getting ready to kneel by their beds for the good-night prayer. One boy, ahead of the others in preparation, was already under the covers and was reluctant to get out. However, one of the others came in at the proper time with "Aw, get out of bed! You wouldn't want to be lazy to God, would you?"

If we are not too "lazy to God" we will rejoice in the smaller evidences of having a real part in meeting the need of helping in decisions for better homes, more education, good stewardship and personal consecration; and press on to meet future opportunities in a fuller way.

—*Dallas C. Rice.*

Babies—God Bless Them

A timid knock at the big Institute door.

A sad looking Mexican slowly removes his hat and cautiously enters. Doubtless he has never been here before.

"Please—my baby he die—you come—servicio—sing—pray? My wife want you come, please. Thank you."

"Why of course, we will come, senor. I am so sorry you lost your baby. When would you like us to come?"

"If you please do me the favor, please about two o'clock. You are very kind. Thank you very much."

That was several years ago. Today we are fortunate in having a city health department that provides us an excellent doctor and two splendid nurses. Our part? We furnish the place to hold the clinic and a

At the Yakima Indian Mission American Indian youth must learn to make Christian decisions about work and play alike.

helper who calls patients, translates for the nurse, or calms some troubled mother. The doctor, impatient of help, has learned Spanish.

It is 9:30 in the morning and the nurses have just come. The doctor has not arrived yet but the weighing and registering begins now so that everything will be in readiness. Yesterday the nurses notified all who were to report today. Tomorrow they will visit them and show them just how to carry out the doctor's instructions.

The doctor opens the door and breezes in.

"Hello, everybody. All right, let's go."

And they begin to file in.

"Let's see. How is the baby, madre? Baby gained a pound. Good! Giving it cod liver oil and iron?"

"Yes, doctor."

"Keep it up. Good madre. Come back in one month."

"Thank you, doctor."

"Next. Um. Your baby has lost. Why? Sick?"

"No, doctor."

"You haven't been doing what I said. Hold the bottle till he takes it all. Feed him only at these hours as written in your little book. Don't feed him every time he cries. Be sure to give him water between feedings. We want your baby to gain so he won't get sick."

"Next. How are you, senor? How old is the baby?"

"Ten days, doctor."

"That's right, begin young! Baby nurses or takes bottle?"

"He nurses, doctor."

"That's fine, but only at these hours. I'll write it in your book and you give this to your wife. Mrs. Guerrard, see this mother. Let's start her right. This is a fine baby, and we want to keep it that way."

And so the steady stream pours into the doctor's office. Finally the last one is gone.

"How many today?" asks the doctor.

"Thirty-three, doctor."

"How many babies are we losing now, Mrs. Guerrard? What do you say, Miss LeStourgeon?"

"Why, doctor, we aren't losing any now."

"It's you good nurses, that's it!"

"Now doctor! It's all of us together. But you should see their homes. Many now have cotton and alcohol. They buy and give cod liver oil, too."

Life more abundant—doctor and nurses from the city health department and your own mission station.

—*Mary Fuller.*

Life more abundant—doctors and nurses from the city health department and your own Mexican Christian Institute.

Homes Which Satisfy and Inspire

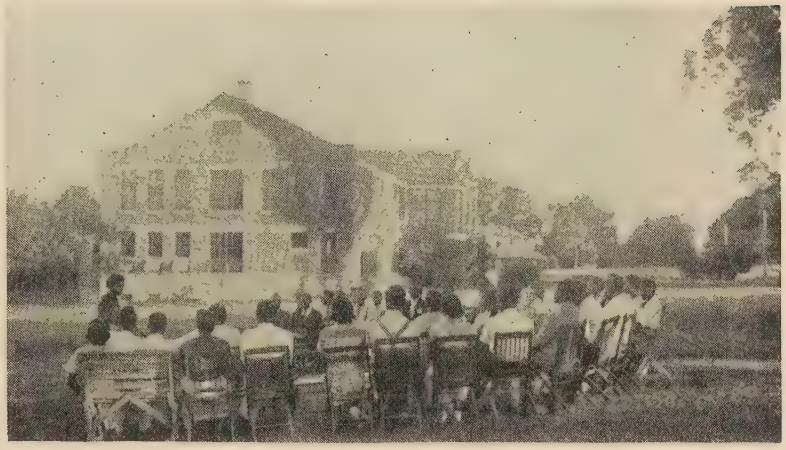
A room with thirty ninth-grade girls, all enthusiastically working on new smocks may be bedlam; but it is not monotonous. Susie Lee is pinning a pattern on some blue flowered print. "Miss B, this pattern says to use tailor tacks. Where do I get them?" Johnnie Belle is doing her first stitching on the machine. "It must be broken for it won't go forward, but only backward—and then it breaks the thread." Will Edna has been told to press her cloth before cutting, but she can't because, "How can I heat the iron without a stove?" The bell! Everybody, including the teacher, heaves a sigh of relief.

Not so a month later when almost miraculously the tailor tacks make themselves, machines run forward, and electricity heats the iron. The bell! Now it brings a sigh of regret and a chorus of "Miss B, please may I take this to the dormitory to finish so I can cut my dress tomorrow?" Ah, sewing is fun, and the ninth-grade girls at Southern Christian Institute are on their way to being better groomed, better dressed, girls.

In the home economics kitchen any Saturday in late September there will be two girls making biscuits and laboriously following each step outlined in the text. Arlee and Ogretta take thirty minutes to make two cups of white sauce. Carrie and Maybird are everlastingly slow fixing the apples! Lidian and Ruth are having difficulties setting the table properly for eight people. It is a complicated process to girls who come from homes where six people "manage right smart" with a few cracked plates, three knives and a couple of forks. When at last the tasks are accomplished, the class faces the difficulty of eating a meal with all this paraphernalia.

In January the same class can prepare and serve a luncheon of rabbit, fried to a turn, scalloped cabbage, baked sweet potatoes, apple salad, fluffy biscuits and hot spicy ginger bread in record time. There is nothing wrong with their table manners either. Cooking, eating, and even dish washing are fun and the tenth-grade girls are learning to prepare nutritious and appetizing food.

Learning to use the resources at hand to make attractive homes and helpful home life is part of the service of Southern Christian Institute.



Outdoor worship for which reverent and capable leadership is developed among the students who will go out to render similar service to their own people.

They are finding out that the South is full of good things to eat besides the three *M's*—meal, molasses and salt fat meat.

Southern Christian Institute is working toward the ideal expressed by Lita Bane, Federal Home Economist, "that each home may be

Economically sound
Mechanically convenient
Physically healthful
Morally wholesome
Mentally stimulating
Artistically satisfying
Socially responsible
Spiritually inspiring
Founded upon mutual affection and respect."

—*Hazel Bacon.*

A World of Christian Brotherhood

What do Japanese in America need? What does Mary Smith of Centertown, Iowa, or John Jones, of Pineville, New York, need? What do you want most? Life, liberty, the pursuit of happiness? We might not say it in just those words, and Japanese Americans might not use those words, but is that not our real wish for ourselves and our children? I think if you could get at the thoughts of the Japanese fathers and mothers you would get that answer to your question. For themselves, life, the right to earn a subsistence by hard work and careful planning. Not charity, but an equal chance. Not long ago a hot protest was received by a local newspaper columnist. "American" workers had been discharged from a large market and Japanese workers substituted. Investigation disclosed that the "Americans" had been discharged for incompetence and that the Japanese employed were American born citizens. In the vegetable, fruit and flower markets the Japanese maintain their place in spite of prejudice because of intelligent buying, honest dealing, cheerful courtesy and well kept, attractive displays.

Perhaps that is all the older Japanese would ask—life. But the younger, American born and educated citizens, like other young people, want more than mere existence. Liberty—freedom to choose what they shall work at, where they shall live, rather than the semi-serfdom (so contrary to the American spirit) of enforced limitation to certain occupations and certain restricted residential areas, the least desirable in the city. Happiness—social life, friendships, recreation.

What can our Japanese Christian Church and Institute offer in response to these needs? To the first, not much, except that it can stand as a kind of Interpreter's House, reminding Christian Americans over and over again that Christian brotherhood means fairness and justice first of all; reminding Japanese Christians that the church does stand for true Christian brotherhood, even if individuals may fall short. And where the younger people are concerned, intelligent advice as to choice of vocation and choice of schools and colleges is a valuable service given almost daily by the pastor, who is well equipped for such counseling. Such freedom as can be found in opportunities for recreation, self expression, constructive use of varied talents is given in the club and other social activities. The happiness that may be found in these activities and in the friendships which grow naturally out of them shines from the faces of boys and girls of all ages, from nursery to college and beyond. Almost three hundred of them, in nursery, kindergarten, language school, clubs (thirteen of them), Sunday school and summer camps, are growing up into the knowledge of the part they themselves may play in building a world of Christian brotherhood, with life, liberty and justice for all.

—*Leonora S. Vickland.*

Serving the Community

"The poor we have with us always." Although the student body of Jarvis does not represent a moneyed class, there are others less fortunate. Many of the campus organizations, with a determination to help, even in a small way, to assist those who are in need,

Sunday morning groups at the Japanese Christian Institute find fellowship and guidance.

To help every Negro child to enter into his rightful Christian heritage is among the types of service for which every Jarvis student is trained.

have provided in their budgets for aiding those who need it.

Jarvis students are working in other ways to exemplify the Christian spirit with the thought, as George Elliot puts it, "to reduce the sum of ignorance, degradation and misery on the face of God's beautiful earth."

Through the years of its existence Jarvis College has had leaders and friends with visions of avenues of helpfulness and service. Jarvis has always felt a responsibility for meeting the needs of its own community and other communities.

Almost unconsciously, it seems as if definite steps are being taken in the bringing about of better racial relationships.

Race Relations Day, February 12, was observed at Jarvis and abroad, so to speak. Student participation made up the campus program, but the activity which was more far-reaching was that brought into existence by Mrs. O. S. Barker, the music director, and a promising young tenor, Terry Alexander, who is a student of the college. Under the sponsorship of Mr. and Mrs. A. J. Duff, of Newton, Kansas, Mr. Alexander and Mrs. Barker appeared in a recital. So great was the impression made by the personalities of the performers and the dignity and quality of the performance that Mrs. Duff has stated that this appearance, she thought, had done much to start the deterioration of racial prejudice in Newton.

Through such contacts, our Caucasian brother has an opportunity to realize the possibilities and understand the fine racial qualities of his Negro brother better than under ordinary conditions. Inasmuch as it is a poor rule that does not work both ways, the Negro has the same opportunity to get a better understanding of his Caucasian brother.

It is through these and other channels, that Jarvis is training the young men and women in her care to find the weak spots in our community and national life and to take active steps towards changing that which is, to that which should be.

—*V. Carney.*

Life More Abundant

A meeting of about twenty farmers of Wolfe County, Kentucky, was called by an agent of the State Department of Agriculture to meet in the County Court House to spend a day going thoroughly over the agricultural situation in our county. I was invited to represent the section of the county around Hazel Green. The questions of soil conservation practices, control and elimination of forest fires, preservation of wild life, drainage of bottom land, crop rotation, farm management, improvement of live stock, etc., were all gone into. The need for such new methods of farming in nearly all mountain counties was clearly shown, and also that methods of farming carry directly over into the financial, cultural and religious lives of the people.

If a farmer uses better methods of farming, his financial returns will be far greater. He can give his children educational opportunities. He can buy books, subscribe to magazines and newspapers, have a radio, build better schools, churches, roads and bridges.

One of the interesting facts revealed was that the dog population of the county was estimated at 1,800 to 2,000 dogs. The sheep population of the county is at present less than 400. Now a hound dog requires about as much feed as a hog and is considerably less profitable. So it becomes the mission of "converted" farmers to go out and persuade the neighbors to exchange dogs for hogs and sheep.

To have sheep we must have grass. Grass will hold our sloping hill land and will improve the soil besides. The roughest land will be put to timber. The bottom land will be properly drained, limed and rotated in crops.

Hazel Green Academy will be a leading spirit in bringing this new order about. Already we are demonstrating the value of tile and open ditch drainage and the use of limestone and phosphate and pure seed in putting idle swamp land to use and in gaining material increase in production.

It is our purpose to continue to demonstrate "common sense" methods of farming and live stock raising and through the soil as well as in the academic, social, physical and religious life of our campus tend to make life

(Continued on page 21)

Hazel Green and Livingston bring richer life to isolated and impoverished Highlanders.

The Marching Millions of India

By ROBERT M. HOPKINS *

CROWD twice the population of the United States of America into a territory half its size. Add all the rest of the people living in North and South America. You will begin to approximate the congestion of India's 353,000,000. It is not so much a question of cities, for there are but three cities, Calcutta, Bombay and Madras, that have more than half a million inhabitants—indeed there are but thirty-seven cities that have a population of more than a hundred thousand. It is in the villages that the people live. Over half a million villages have fewer than five hundred inhabitants each. Villages everywhere, villages large and small. For the country as a whole there is a village every three square miles, but in many sections the congestion is far greater, as for example in the Delta of Bengal.

These millions soon possess your mind and heart. There is a sense of oppression when you realize that about you live one out of five of the world's total population. Twenty persons die every minute. The death rate is something appalling. Yet despite the fact that eighteen percent of all children close their eyes in death before the first birthday, the birth rate so far surpasses the death rate that the net increase in the population was nearly thirty-four millions in the last census decade. Famines, plagues, epidemics of cholera and devasting fevers, all cannot hold in check these multiplying millions.

Let them march past a given point, day and night, for they never all seem to sleep at the same time and you are always finding some asleep even in broad daylight in the village paths, along the roadsides and in the streets of the cities. But let them march past you at the rate of twenty per minute, and it will take a generation of thirty-four years for those now living to pass by, and by that time an even greater horde will no doubt be ready to take up the relentless march at an even more rapid pace.

*President-elect of The United Christian Missionary Society. Dr. Hopkins was a delegate to Madras, and visited the stations of the Disciples of Christ Mission, in India immediately thereafter.

—Buckner

Village women of every day India, beginning to be aware that life might be different for them.

Now of course they will not march in unison—they are not keeping step in any walk of life. They cannot even hold conversation together for 225 different languages are spoken in India. Even less are the possibilities for the written word to bind them together, for not ten percent of them can read at all. Illiteracy is most prevalent among women of whom only 29 out of a thousand, aged five and over, are literate as compared with 156 in a thousand males. It is encouraging to note that among Christians the literacy rate is 28 percent as compared with 9½ percent for the total population.

Again they are divided, hopelessly divided by caste whose bonds seem neither to break nor to bend. This "most disastrous and blighting of human institutions" is surely India's most awful curse. In spite of some hopeful campaigns being waged against it, caste remains "the Keystone to the Arch of Hinduism" embracing 240,000,000 persons.

Religion is another divisive factor when it should be the unifying force for all of life. Out of every hundred persons in India sixty-eight are Hindus, twenty-two are Muslims, four are Buddhists, two are Animists and not quite two are Christians, while smaller proportions are to be credited to the Sikhs, Jains, Parsis and Jews. What a terrifying diversity of faith is thus to be found in a land that has given birth to many of the world's great religions. India has come to be one of the most complex and difficult of all the mission fields over which today are also surging the world currents of nationalism, communism and materialism with all their destructive power.

Christianity made its first approach long, long ago. The tradition is that the Apostle Thomas was the first to come. His grave is pointed out not far from Madras. While this is but tradition, though there seems no good proof against it, we do have actual record that Syrian Christians, now numbering well over a million communicants, and living largely in the south, have roots that date back at least to the fourth century. Missionaries from Rome entered the land in the thirteenth century, many of them coming with deep devotion, as in the case of Francis Xavier. The Roman Catholics now number two millions. In the eighteenth century the first Protestant missionaries came, earnest Germans sent by the King of Denmark. The Church of Sweden now carries forward this early service begun by the Lutherans.

And then in 1793 came William Carey with his determination to "expect great things from God and attempt great things for God." In the century and

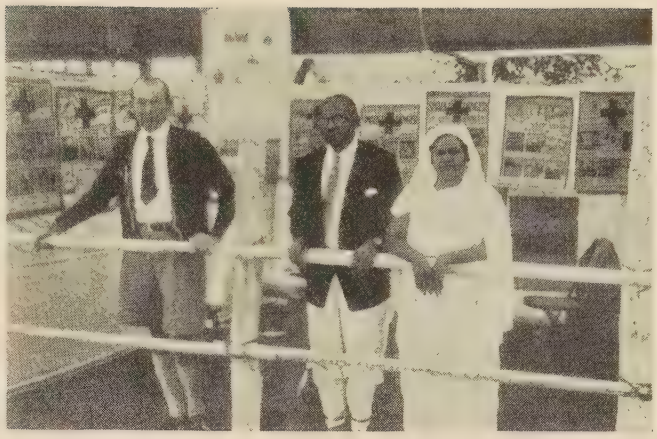
a half that have elapsed, some of the greatest missionaries from England, Scotland, America—the church of the West—have laid down their lives in loving service for India's needy millions.

Our brotherhood has been represented on the field for over a half century. Both the Foreign Society and the Christian Woman's Board of Missions sent pioneer missionaries to India. It is today the largest mission maintained by the Disciples of Christ, though it is small in comparison with some maintained by other boards and societies. It is a mission highly respected by all who know of its successful record. Forty-six devoted men and women now compose the mission staff carrying forward the work so well begun by those who have gone before. We do not forget the sacrificial investment made by such beloved leaders as G. L. Wharton, Mary Kingsbury, Adelaide Gail Frost, G. W. Brown, J. G. McGavran, O. J. Grainger, Mary Graybiel, Mattie Burgess, W. C. McDougal, the Franklin sisters, Zonita Vance and Neil Madsen, to mention only a few.

It was a wonderful privilege to visit our mission in India as we returned from the Madras Conference of the International Missionary Council. Under the able direction of our veteran mission secretary, W. B. Alexander, arrangements were made for us to visit each station and meet each worker on the field except two, Miss Ford and Miss Furman whose stations are a bit distant. We regretted also that Mrs. Livengood was not at home while we were in Damoh, for she had gone to take the children back to their distant school after the Christmas holidays. We wish we could mention each missionary by name and register our esteem of the faithful work being done by each.

We should like also to add to the names of the better known missionaries those of the less known Indian comrades who are sharing increasingly in the formulation of policies and the execution of plans. What a fine lot they all are. Our brotherhood at home may well be proud to have fellowship with them. Perhaps the best course to follow will be to make brief mention of the various types of service in which these workers are engaged.

There is first of all the evangelistic work. In a sense all that is done has an evangelistic aim and is to be credited with evangelistic results. But the direct work of evangelism among the villages of Central Province where our mission has been located these fifty years and more is being successfully if slowly carried forward. Every church has regular preaching by a well trained, consecrated Indian minister and conducts one or more efficient Sunday schools. Bible women and evangelists supplement the work of pastors and teachers both in the established groups and out in the adjacent villages. Many days are spent by missionaries and Indian comrades in tents upon the frontiers. Special mention should be made of the intensive efforts now being put forth in the Mungeli district where there are signs of an impending outburst similar to that being experienced elsewhere in the so-called mass movement. It will be a high day in the history of the work when a whole village decides together to accept Christ and His way



—Buckner

Our medical staff, American and National, bring new health through exhibits at fairs as well as in dispensary and hospital.

of life. Our workers are engaged in season and out of season in the preaching of the gospel, in the teaching of the Bible and in the individual and group testimonies that slowly but surely bring decisions for Christ. Their faithful service and their wise strategy are worthy of high commendation.

Closely akin to this evangelistic work is the educational work. This extends all the way from Burgess Memorial at Bilaspur to the little village schools that stand side by side with the churches. The work among orphans which in famine times was the occasion of our brotherhood's entry upon the field, has now become largely an educational ministry. Schools are supplemented by industrial shops and in one instance, at Damoh, by a farm, so that the education given is a most practical one. Some schools are awarded high commendation by competent government authorities. Even the casual visitor can see what a contribution is being made to India's educational program by the Girls' School at Pendra Road and the Tarbahar School ("Outside the Fence") in the railroad suburban section of Bilaspur.

The ministry of healing is likewise faithfully and effectively employed. The Jackman Memorial Hospital is perhaps our largest and best equipped, but others less favored are rendering a truly remarkable service. The little hospital at Mungeli originally equipped for 35 beds, has now 60 beds and is serving 90 resident patients who somehow are crowded in, while an even longer line of out patients are also cared for. As Dr. Rambo significantly says, "How can we explain a depleted budget to a man sick unto death when we have the only means of relief available to him?" There are also a leper hospital and a tuberculosis sanatorium in which the special treatment is given that many so sorely need. In all this medical ministry as well as in much of the educational work, our service is rendered in cooperation with all resources available.

The press at Jubbulpore continues a service long found essential on the mission field. Its opportunity increases as the literacy of the people increases. The power of the printed page cannot be overestimated, and this line of approach is effectively followed under

—Buckner

The place of Christian worship is the tangible center of Christian community life.

the leadership of Tom Hill and his able Indian associate, B. M. Gupta.

A unique line of service is that which has engaged the attention of W. G. Menzies for seventeen years. Begun as a sort of side line, for it is amazing how the duties and opportunities multiply with these overworked missionaries, Mr. Menzies has been holding an annual fair for which his fame has spread throughout many parts of the land. We were fortunate in being able to visit Pendra Road during this fair, and there could see with our own eyes a most remarkable demonstration of a church serving its community. Seventeen years ago there were 101 entries from four villages, last year there were 2,477 entries from seventy-two villages. More than five thousand people were in attendance on the day we were there to inspect the entries that year by year have made for better babies, better live stock and poultry, better rice and various other grains, better needlework, better school handwork and a host of other products of home and school and field.

The training of leadership for the future is not being overlooked. This service inaugurated by Wharton at Harda and continued by Brown and McDougal and others at Jubbulpore is now being carried forward in cooperation with other interested Christian bodies. The Leonard Theological College at Jubbulpore is perhaps the best available institution now serving this area. Under the auspices of the Methodist Church, this college opens its doors to students from a dozen communions and makes a place on its faculty and also on its board of control for those who wish to cooperate. Our mission should strengthen quite definitely its cooperation at this point.

We must not fail to mention the managerial service which is rendered by the secretary-treasurer of the mission, W. B. Alexander, ably assisted by a local associate in each principal station. Mr. Alexander has been on the field for more than thirty years and knows intimately the problems faced by each worker.

The announcement came to us with a real shock that thirteen of these forty-six devoted men and women now in service will reach the age of retirement within the next three years. How rich they are in service and experience! But their physical resources have been too largely spent for them to go on much longer. A missionary's life in India is one of genuine hardship and privation. This large turnover in personnel added to the fact that five others retired during the past two years presents many serious problems. How can their rich heritage be properly safeguarded and passed on to others? It is most fortunate that C. M. Yocum, efficient administrator for India within our foreign department, in connection with his attendance also upon the Madras Conference, could have a period of several weeks available for intimate personal study of each situation right on the spot. This too is a line of missionary service that is indispensable.

We were happy as we journeyed to find it possible to have pleasant interviews with Mr. and Mrs. Harry Schaeffer and Mrs. Rothermel and her daughter, Jean. No one can doubt the sincere devotion of these friends, or question the opportunity for them as well as other so-called "independent missionaries" to render service in a land as vast and needy as India, as long as such service can be extended in a non-competitive spirit. But in the long run as has been demonstrated again and again upon many fields, that missionary service lives and grows through the years which is closely related to the ongoing life of the church. Abundant testimony in this regard points the way to enduring results.

The Christian movement is thoroughly alive in India, and our mission shares in and contributes to that vitality. Indian Christians now number six millions including all groups, Syrian, Roman and the various Protestant bodies. The rate of increase by decades is most encouraging, ranging from 25 percent to 34 percent for the past five decades.

As Indian leadership becomes increasingly predominant, the trend towards organic Christian union becomes more pronounced. Both in South India, where the Christian advance has been more rapid, and in North India definite steps have been taken in the direction of a united church. The one in the south has world wide significance because it proposes to embrace Congregational, Presbyterian and Anglican antecedents. In the Central Provinces where our mission is located this trend toward union is thus far not so pronounced, but its influence is being felt among our workers.

It is evidently only a short time until our mission along with all others will be facing the issue that some have already accepted, the reciprocal recognition of the equal status of believers in Christ in all of India. We heard many earnest expressions of hope among Indian leaders that Christianity would prove to be the unifying factor in Indian life which is now so hopelessly divided, so that in Christ they might eventually all be one.

Before and After Easter

BEFORE Easter the churches of the world give a major place in their message to the events leading up to the crucifixion of Christ. The anniversary of the resurrection day is one of joy, praise and victory. The message never grows old and its power to provoke consecration continues. The fact of a Christ who was able to overcome death ever inspires and guides the Christian to march forward in the Christian life. As of old when people hear this story of sacrifice for human redemption and the victory of the spiritual over the material, they are aware of their need and are willing to accept the risen Christ as their own redeemer.

When the final "amen" has been said on Easter, are the members of the church to settle back to the so-called normal experiences of the Christian life until this season returns? Are those who have accepted Christ to feel their tribute has been paid and that they are to live as if nothing had happened in their lives? Is Easter the end or the beginning of greater things?

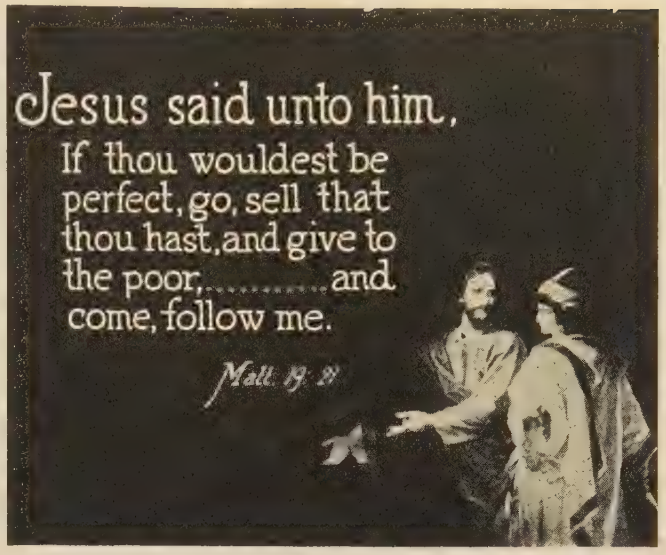
The first Easter was the beginning of fresh consecration. Following the resurrection the early disciples were new men of faith and courage, determined to consecrate themselves to the work of Christ regardless of the cost. From Easter to Pentecost, dominated by a desire to do Christ's will, there came a new appreciation of their relationship to their material possessions as a means of advancing Christ's work. They tarried, they were in prayer, and "no man said that ought of the things he possessed was his own." It was a period of living according to the inspiration of a living Christ. In the church today Easter needs to be followed by the enlistment of a larger percentage of the members of the church, old and new, in Christian living and Kingdom building.

A Problem and a Solution

A study reveals that in the churches of our brotherhood 39 per cent regularly worship, serve or give; that 14 per cent occasionally worship, serve or give; and that 47 per cent of the membership is so in name only. The related problem is that the members of the churches of our brotherhood give approximately 2 per cent of their income to the church and its causes.

An initial commitment or impression is of little value unless it is followed by consecrated activity or expression. Easter causes many impressions, the period after Easter should encourage expression. The person who after the Easter experience refuses the expression of giving immediately cools off and the impression soon vanishes. His relation toward Christ and His church is endangered.

A period of tithing from Easter to Pentecost will help to solve this problem. A time in which the relation of the Christian to his possessions is emphasized according to the Scripture will show many people how to express themselves through giving and will



relate them actively to the whole Kingdom enterprise. It will start new followers of Christ off right. It will increase the consecration of many of the older members of the church. It will conserve the membership of the church and will provide the funds necessary for the church and world causes of Christ to carry out his will. One pastor says regarding a period of tithing: "The value of the tithing program was educational. It gave the people a more adequate conception of what is involved in a consecrated Christian life. The program of preaching and literature that accompanied the giving enlarged the outlook of a number of persons who had been skeptical or antagonistic before the month began. A tithing period is a splendid spiritual tonic for a church." Another says: "In the year that we observed a three months' period of tithing we had ten Easters instead of one."

The plan for the period of tithing from Easter to Pentecost includes organization, preparation and demonstration. It is advisable to complete the organization for such a movement in the local church before Easter. It is suggested that the twenty days following Easter be a time of preparation, when the principle of tithing is presented from the pulpit, through the Sunday school, and all other organizations, with a view to the enlistment of tithers for the thirty days leading up to Pentecost. April 29 to May 28 is proposed as the period of demonstration, when those who have signed the tither's commitment cards practice tithing. Tithing church bulletins and commitment cards may be secured from Unified Promotion.

Many churches have discovered that to follow the pre-Easter emphasis upon the dedication of self to Christ, with an Easter to Pentecost dedication of money to Christ, results in the development of Christian character, in making the church more effective, and an advance for the Kingdom of God. Every church is urged to have a period of tithing.

Saving and Serving Churches

By A. REID LIVERETT*

THE Board of Church Extension has been a loyal and faithful servant of the brotherhood which created it. It is the only agency in our brotherhood operating exclusively in the field of church building programs and the handling of building debts. The accumulated experience of this organization is at the disposal of any local congregation. If there were no church debts and no more church buildings to be erected, Church Extension would have no place in our future program of development. With fifteen million dollars of church debts, it is, however, increasingly evident that the task of this agency is far from being completed. The launching of Church Extension was an adventure to put the whole brotherhood back of any local congregation in its effort to provide for itself an adequate church building. It was a move toward the cooperative life of our people. The loyalty of the Board to its task is evident because our whole brotherhood has felt the upward pull of Church Extension.

A. Reid Liverett

1938 Was a Good Year

The year 1938 was the best year by far that the Board of Church Extension has had since 1929. New receipts from churches, annuities, bequests and miscellaneous sources amounted to $104,374.96. Collections on loans, including both principal and interest, amounted to $347,747.92 for the year. During the year thirty-four churches paid the balance of their loans in full. Forty-six new loans were made totaling $209,550. Of these forty-six loans, ten were made to erect new buildings; twelve to assist in remodeling; two for the erection of new parsonages and twenty-two were made to refinance old debts of churches many of which faced mortgage foreclosure. Some of the serious problems brought on by the depression have been worked out during the year. A few more good years will help to get the work back to normalcy.

Fiftieth Anniversary

October 1938 marked the completion of fifty years of service to the brotherhood. Fifty glorious years vindicate the wisdom of Church Extension. Its fifty years of achievement was given special recognition at the Denver International Convention last October by the presentation of an historical pageant effectively portraying its work.

Beginning in a modest way with $10,662 the fund has grown to more than two and a half million dollars. The initial effort has been multiplied again and again. These consecrated dollars have worked hard in helping 2868 churches with loans totaling $8,797,050. The estimated value of church properties created or saved by the aid of loans is $28,150,000. The loaning and reloaning of this permanent perpetual revolving fund is convincing proof that a mill will grind with the water that has passed and that you can eat your cake and have it too. All the provinces in Canada, except Quebec, and all the states of the United States except Maine, Vermont, New Hampshire and Nevada have received loans from Church Extension. More than one-third of all our churches have been helped and more than one-half million of our people have a place of worship through the help of Church Extension.

Building up the Fund

The question asked more frequently than any other is one concerning the building up of the fund. The brotherhood has been loyal to Church Extension and in turn the work of Church Extension is evidence of its intense loyalty to the local church and to all of the organized activities of the brotherhood. The Named Fund was established before Church Extension had completed its first year's work. A Named Fund is a minimum gift of $5,000 from an individual or a church and bears the name of the donor. Forty-eight such gifts have been received totaling $747,525.91. These Named Funds have been loaned to more than twelve hundred churches and earned $427,035.02 interest, which added to the original amount, makes a total of $1,174,560.93 in the Named Fund. More than five hundred annuity bonds have been issued by Church Extension. There has been $1,063,430 received from that source. The Board has paid these annuities $892,252.81, which is 84 percent of the amount contributed by them. About half of our annuitants are still living. From wills, bequests, church offerings and miscellaneous sources a substantial amount has been received which accounts for the funds of the brotherhood entrusted to the Board of Church Extension.

Loans Promised

On December 31, 1938 the Board's commitments to churches totaled sixty-two loans, promised but not closed, aggregating $525,600. The churches will

* Secretary, Board of Church Extension.

First Christian Church, Parkersburg, West Virginia
One of the many church buildings saved with the help of a loan from Church Extension

qualify and call for most of these loans during 1939. Most of these loans will save properties from mortgage foreclosure, and in some instances will help redeem properties already taken over by the creditors. These churches to which loans have been promised represent investments of approximately $2,100,000.

Loans Outstanding

The number of loans outstanding as of January 1, 1939, is 373. The total amount loaned to these churches is $2,494,023.68. The churches to which these loans were made are scattered throughout thirty-four states and seven provinces in Canada. It requires a great deal of travel on the part of the staff to keep in personal touch with all these churches.

Pastoral Support

Pastoral leadership is essential to the success and progress of any church. Very few churches are able to carry their local work without it, and still fewer can do that and in addition thereto meet payments on church debts. Financial conditions have been very desperate in some of the churches with loans. So much so that we were faced with the alternative of either underwriting the salaries of the pastors or allowing the work in those churches to decline. This would mean that interest on our loans would accumulate, the morale of the congregations would go down, and there would be an ultimate possibility of our having to accept title to the properties. We feel we have chosen the better policy of underwriting the salaries of pastors even though it means a loss of funds for a few years, rather than run the risk of taking greater losses later in disposing of properties left on our hands, and of feeling the added responsibility to our brotherhood of having allowed many of our churches to die.

The policy of making appropriations on salaries of pastors was forced upon us as an emergency measure. These appropriations will be reduced as rapidly as the churches are able to assume more of their own self-support. We hope ultimately to discontinue these appropriations altogether.

Bureau of Architecture

A worth while feature of the Board of Church Extension is the service available to our churches through its Bureau of Architecture. Large sums of the Lord's money have been too often wasted in the erection of unsightly architectural monstrosities. Our brotherhood has outgrown the old *meeting house* idea and is fast becoming conscious of a very definite connection between architecture and worship. A new building need not be an experiment. A building must meet the needs of a congregation in every way. It must be an architectural design that is churchly in appearance and that suggests by its very atmosphere that here is a place for the worship of God. Many congregations have been helped to realize this ideal and at the same time have secured a more adequate building for less cost. We have moved forward a long distance in this respect in the last decade or two. Those who have pioneered in the field of a more pleasing architectural setting will serve as examples for others to follow.

Saving and Serving Churches

Every Church Extension dollar and the whole staff loyally serve our brotherhood to the limit of the means placed at their disposal. Scores of congregations have had the help of Church Extension in saving church buildings costing in the aggregate millions of dollars. Church Extension is more than a church financing organization and its operations reach infinitely beyond a building and loan enterprise. The Board has been evangelist, financial advisor, campaign director, ad interim pastor, peacemaker, giving encouragement, building morale and successfully carrying on in the great work of rehabilitation, thus helping the local church to spiritual recovery, strength and permanency.

Churches are not here to conserve the actual, but to create the ideal.

—*A. M. Fairbairn.*

Home Missions Planning Council

By O. L. SHELTON*

THE Home Missions Planning Council is a new advance in the home missions field of our brotherhood life. It presents a new strategy in this field that is "white already unto the harvest." It is an effort to bring the total statesmanship of our brotherhood to focus upon the needs and problems of this important area of the church's task and then to make the result of this study available to the various agencies and areas through materials and plans. The Council will co-ordinate our planning and effort as has not been done heretofore.

The Home Missions Planning Council rose out of a long felt need. It grew out of the desires and needs of the individuals who cope with the problems and of the agencies charged with the responsibilities of the various phases of the home missions work. At the annual meeting of the National Association of State Secretaries in St. Louis in December, 1936, there was a discussion on the need of greater cooperation in the field of home missionary planning and program building. It was agreed that this need was very definite. A committee of five was appointed to study further and make recommendations to the association at a meeting to be held in Indianapolis in April 1937. At this meeting J. A. Dillinger and Willard M. Wickizer were appointed to convene a meeting of the staff of the division of home missions of the United Society, all state secretaries, and all members of state boards. This meeting was held just prior to the International Convention at Columbus in October, 1937. About 125 people attended. After thorough discussion it was agreed that the need of greater cooperation in home missions was real and vital and that there was great possibility of such cooperation. Mr. Dillinger and Mr. Wickizer were empowered to appoint a committee to recommend a possible basis of cooperative program planning. The committee named consisted of O. L. Shelton, Oklahoma, George Cuthrell, Texas, G. Gerald Sias, Arkansas—chairmen of state boards; John Tate, Virginia, John Alber, Nebraska, J. A. Dillinger, Iowa—state secretaries; Lin D. Cartwright, Tennessee, chairman of the subcommittee on home missions of The United Christian Missionary Society, and Willard M. Wickizer of the division of home missions of the United Society.

This committee met in St. Louis, December, 1937. After discussing the field and function of home missions and the possible functions of an organization to meet the evident need it was agreed that articles of organization be worked out. This was done. These articles were submitted to the National Association of State Secretaries on December 15, 1937 in St. Louis and their recommendations incorporated. These articles of organization met with such hearty response that in a few months twenty-one state and provincial societies and The United Christian Missionary Society had ratified them and voted to cooperate. They carried the provision that when fifteen eligible organizations had voted to cooperate, such agencies should be convened and the definite organization perfected. This was done during the International Convention at Denver, October, 1938. At that time regular officers were elected, committees appointed, and a budget adopted. The Home Missions Planning Council became a functioning fellowship in our brotherhood life. It was considered the most vital step in our brotherhood life for many years.

It was felt from the very beginning that any national council that might be created in the field of home missions should operate solely in the field of program planning and strategy, and not in the field of administration, since this latter field belongs historically and definitely to the organizations which will be cooperating in the council. The purpose and scope as stated in the by-laws are—

> "It shall be the purpose of this council to study home missionary needs and opportunities in the United States and Canada, and on the basis of these, prepare and make available to member organizations plans, programs and materials; also to encourage the correlation of all home missionary activities of the brotherhood. The council shall at no time usurp the administrative functions of its constituent agencies.
>
> "While realizing that the home missionary enterprise shares responsibility with certain other Christian agencies and forces in the Christianization of the United States and Canada, home missions is conceived to have a large and vital responsibility in the following areas of church life: Local church organization, program, activity and life; placement and encouraging of an effective ministry; evangelism; Christian stewardship; the rural church; the city church; sustenance and supervision of home mission churches; planting new churches in unchurched areas; ministry to the underprivileged and racial groups; and, the promotion of Christian citizenship."

This statement outlines definitely the philosophy of the Home Missions Planning Council.

It was decided by the entire Council in its meetings in Denver that four committees should be set up and their work gotten under way this first year; and that other departments be added as progress and financial support made them possible in succeeding years.

These four committees with the chairmen who are elected by the whole council were approved by the Denver meeting: Local Church Life, G. Edwin Osborne, Enid, Oklahoma, chairman; Evangelism, R. C. Snodgrass, Amarillo, Texas, chairman; Effective Ministry, Charles B. Tupper, Springfield, Illinois, chairman; and Rural Church, John G. Alber, Lincoln,

* Minister of the First Christian Church, Wichita Falls, Texas.

Nebraska, chairman. These four chairmen, who, with the officers, comprise the present executive committee met in St. Louis in December, 1938, and appointed the members of the committees. The officers are O. L. Shelton, Wichita Falls, Texas, chairman; John A. Tate, Richmond, Virginia, vice-chairman; Willard M. Wickizer, administrative secretary; H. B. McCormick, Cleveland, Ohio, recording secretary; and J. A. Dillinger, treasurer.

The Local Church Life Committee will study worship, organization, programs enrichment and other phases that deal with the development of the local church; and prepare materials which will be available for churches and member agencies. The committee consists of Seth Slaughter, Des Moines, Iowa, vice-chairman; Mrs. True D. Morse, University City, Missouri; William R. Holder, Indianapolis; John R. Golden, Topeka, Kansas; G. Gerald Sias, Little Rock, Arkansas; R. H. Peoples, Indianapolis; and G. M. Peery, Jackson, Mississippi.

The Committee on Evangelism will study the field of evangelism and suggest programs, prepare materials and promote the spirit of evangelism. The committee is composed of Lin D. Cartwright, Chattanooga, Tennessee, vice-chairman; John D. Zimmerman, Topeka, Kansas; Willard W. Wickizer, Indianapolis; W. P. Harman, Nashville, Tennessee; Floyd Allan Bash, Des Moines, Iowa; R. H. Peoples, Indianapolis; and T. V. Hubbell, Auburn, Nebraska.

The Committee on The Effective Ministry will study the whole field of the brotherhood ministry—ordination, education, placement, and other phases relative to making the ministry most effective. It will make these studies available to our brotherhood and the member agencies. The committee is Paul Preston, Indianapolis, vice-chairman; Gaines M. Cook, Cleveland, Ohio; Mrs. I. E. Metcalf, Chicago, Illinois; Willard M. Wickizer, Indianapolis; J. A. Dillinger, Des Moines, Iowa; Eugene S. Briggs, Enid, Oklahoma; Frank M. Tinder, Richmond, Kentucky; and L. Doyle Mullen, Lafayette, Indiana.

The Committee on Rural Church will make a study of this field and prepare material and plans to be available to churches and agencies. This committee is composed of Ross Griffeth, Indianapolis, vice-chairman; William R. Holder, Indianapolis; Mrs. Warner Muir, Marion, Illinois; Joseph M. Smith, Covington, Virginia; Robert E. Hanson, Clay Center, Nebraska; Edward D. Hamner, Oakwood, Texas; and Ben C. Bobbitt, Lexington, Kentucky.

The by-laws stipulate that each committee shall have represented on its membership the four following groups; the standing committee of home missions of the board of trustees of the United Society; the national staff of the division of home missions of the United Society; the state and provincial board group; and the state and provincial secretarial group. Owing to the limited budget this year the membership of committees is not spread over as wide geographical areas as it may be in the future.

It is within the province of the council to authorize the appointment of additional standing committees to study and prepare materials and suggest programs in other areas of home missions as set out in the scope. This will come as conditions make it possible.

It is hoped that the study and materials of these various departments and the fellowship in the council will become so valuable that all state and provincial agencies may vote to cooperate. The cooperation of all would add wisdom and statesmanship to the planning and make more effective progress in the whole task.

This should be the beginning of a new day in our brotherhood in the field of home missions and make possible a spirit and a fellowship that will make us more effective in meeting the challenge of this day.

Living Waters in a Thirsty Land

(Continued from page 13)

more abundant for a great people whose lives have already been too meager and restrained. Along with better crops and live stock we shall be making better boys and girls. That, after all, is our chief aim.

—*Henry Stovall.*

Our Daily Bread

Many of the students who attend Livingston Academy live far back in the mountains and must leave their homes before daylight in order to get to the highway in time to ride the school truck. Some of these students would bring a sandwich for a lunch, but others would have to rush off with only a light breakfast and with not even a sandwich for lunch. Hungry before the day was well started, how could they do satisfactory class work?

The only answer seemed to be a cafeteria which is a cooperative affair. The school provides a room and some equipment, thanks to The United Christian Missionary Society. The WPA furnishes the labor, and the students themselves bring in the food that is to be prepared. As a result, very little actual money is required to provide warm, wholesome lunches daily for a hundred or more students.

Nine boys sleep in the school building. They prepare their own breakfast, eat with the other students at noon, and have whatever is left over for their evening meal. In this way their expenses are practically eliminated.

Some of the teachers and a few of the students who live in town eat their lunches in the cafeteria and pay twelve cents for a plate. This money is used to purchase the few articles of food that must come from the grocery.

Before school closes a garden will be planted on land owned by The United Christian Missionary Society. During the summer this garden will be cultivated by the WPA and many cans of fruits and vegetables will be prepared for next year's use in the cafeteria.

It is as we meet such elemental needs as those of bodily hunger that we realize how much greater must be the need for nurture of the spiritual life. As we make provision for the daily bread, we make growth possible in heart, mind and spirit.

—*J. C. Taylor.*

How The Heart Burns

By F. E. SMITH *

THE story of Easter brings up again that walk on the lonely road with the burning heart at the end of it!

That glad message of redemption has in it the compulsion to drive many of earth's greatest souls out to preach and teach the eternal good news.

So much of story and song is linked to the lives of such messengers, be they minister, missionary or some other worker who has gone in the name of the church.

Part of the divine drama of redemption was unfolded in their efforts as they went, reckless of the cost. Theirs was not an easy road. Ofttimes with hardness as their daily companion they toiled through to the achievements that enrich this generation.

Some of them founded the cause in key cities where now there are many churches with influences that helped to build the whole state.

Some of them founded schools and colleges where leaders were trained and where a Christian influence would proceed for generations. Some founded newspapers and printed pamphlets to carry religious truth. Some were teachers, scholars the peer of any in their day, who amid privation and neglect toiled patiently on, bringing forth a leadership whose worth is witnessed by the mighty deeds wrought in pioneer territory and in the more settled sections.

Some laid the beginnings of cooperative work among the churches where now we have a strong state society. It took enormous courage to go forward in face of depressing opposition.

Many went to the countries beyond the seas, there to proclaim Christ and lay the foundation for the kingdom in a new land. Some toiled in the homeland in mission points to make the beginnings of strength in many a state.

Many were the pioneer evangelists who went into the new places and by their genius and tireless effort brought churches into being where ungodly influences had been the fashion.

Truly great souls these were, fearless of nothing save the disfavor of God. Who can appreciate the debt we owe them for their sacrificial courage and the accomplishments of their toil?

Easter is the time when we remember such as these in the offering we make. In every group named above, and beyond in groups not named, there are those today who look to us for a reasonable amount of comfort and cheer as they rest from their labors.

A widow with three small children holds out expectant hands. She is in the younger group, but with her husband did pioneer work. Another is a widow advanced in years. She and her husband planted many of the churches now grown strong in a section of the West that was then in the making. Here is a daughter of a noted professor, who in her infirmity is made comfortable and is given courage by the help of the church. Here is one who by his pioneer missionary effort made strong the cause in a foreign land. Here are ministers and evangelists, in numbers, who faithfully gave life and all for the church.

Most of these are in the seventies. Some are in the eighties and a few adorn the nineties. One fell asleep last year just a few weeks after attaining the century mark. Another went to her reward having had benefits forty-two years, an invalid all the time.

They are in the day of infirmity and helplessness now. Having given all to the church, they rightfully expect that the church will continue to own them after working days are over. These Easter gifts go into many homes where under the discipline of suffering, character of rare beauty is working out into permanent form. In one home there is a courage rare in the battle against helpless futility as the father's health goes down a little more all the while. He carries on the best he may. The dear wife is an essence of bravery, while the children witness the tragic drama of life in their own home which they cannot understand. Who could have anything but an aching heart if he knew of this dear family, and how he would thank God for the privilege of helping!

Could anyone who understood, fail them, when the offering comes by this Eastertime?

Let Easter this year speak of heart and conscience in humble acknowledgment of our debt to these the older ones of the church with whom we share out of resources loaned to us by the trust of God.

What a beautiful light we may shed on their pathway of declining years, whose glow will return, under the grace of God, to bless and bring a new sense of joy into the life of every giver. Give, therefore, discerningly, expecting a blessing. God's promise never yet has been in vain for those who believe. We need to do the giving as much as they need—oh, so much—to have our gift!

God of the Evening, when the shades
Fall softly and the daylight fades,
In the calm gloam and darkening night,
Thy presence still shall be our light.

—*Gilbert E. Ireland.*

* Executive secretary, Pension Fund of Disciples of Christ.

World Peace at the San Francisco Exposition

TODAY, when the problem of how to solve the world's peace-and-war problem is so close at hand, it is revealed that the Golden Gate International Exposition is to have a startlingly "different" peace exhibit in the "Peace Beacon" of Peace Projects, Inc.

Those schooled in expositions, who have seen the "Peace Beacon" with its accompanying features of war flashes, peace facts, brilliant, colored five-foot transparencies, and who have heard the "Voice of Peace," declare Peace Projects will have one of the most popular exhibits at the Fair. It is located in the Hall of the Western States, southwest entrance.

At the "Peace Beacon"—an actual, factual, practical peace exhibit—visitors will see peace and war contrasted both in atmosphere and by almost unbelievable "peace facts."

Peace Projects represents a cross-section of American public opinion, Frank S. Gaines of Berkeley, California, director of the projects, points out, for its twenty-eight cooperating organizations represent more than 6,000,000 people in this country alone. Most of these groups have national and international representation.

Director Gaines states that the purpose of this potent peace display is not "to grind the axe of any one of our cooperating groups, but rather to unite in this world crisis to further through education, the cause of world peace.

"It is our purpose to present through powerful yet simple means a display that not only will interest everyone in the family, but make each one think seriously about the part he or she can play in achieving peace today."

Never has there been a peace project at another international exposition that has dared to be so direct, that was so modern in its approach, so spectacular in its appeal, and that has carried such a universal message of how the individual citizen can play a part in securing peace.

Focal point of the project, of course, is the 30-foot tall prismatic glass "Peace Beacon" which dominates the scene. Its light is visualized as a brilliant symbol of Peace. As the visitor enters he sees a 31 foot bas relief by Gordon Newell, noted California sculptor, contrasting war and peace. Continuing, the visitor sees in a dimly lighted circular room beneath the "Peace Beacon" a movie of war flashes. Around the room are large black and white transparencies showing the cost of war in life and property.

Leaving this lower room, the visitor mounts a staircase to find himself actually inside the "Peace Beacon" where he will hear the "Voice of Peace," see the brightly lighted huge color transparencies presenting positive means of peace action—"Intelligence Not Force"—and be shown a large 24 foot photo mural entitled "Live and Let Live" which displays the world at work on gainful peace-bearing activities.

It was the purpose of Baermann and Lewis, prominent industrial designers of Pasadena, California, who created the "Peace Beacon" to have the visitor experience the atmosphere of war, then peace, and finally be given an indication of what he could do about it.

Because of its universal appeal in these days of constant effort to prevent a world catastrophe, and to end those struggles now taking place, Peace Projects in the south wing of the Hall of the Western States is expected to be one of the highlights of the exposition. Speakers, including several heads of states, are on the Projects' wide program and radio agenda.

Its comprehensive appeal is seen through the "Peace Beacon's" cooperating groups listed here, upon several of which the Disciples of Christ have representation.

American Association of University Women.
American Friends Service Committee.
California Church Council.
California Federation of Women's Clubs.
California State Federation of Temple Sisterhoods.
City and County Federation of Women's Clubs.
Council of Women for Home Missions.
English Speaking Union, California Branch.
Fellowship of Reconciliation.
Foreign Trade Association of the San Francisco Chamber of Commerce.
Foreign Missions Conference.
International House, University of California.
League of Nations Association.
National Council of Church Women.
National Council of Jewish Women.
Northern California Committee on the Cause and Cure of War.
Northern California Conference of Rabbis.
San Francisco Church Federation.
San Francisco Center of the League of Women Voters.
San Francisco Junior College Peace Society.
United Synagogue of America.
Women's Auxiliary of the Episcopal Church in California.
Women's Christian Temperance Union of California.
Women's International League for Peace and Freedom.
World Alliance for International Friendship Through the Churches.
Young Men's Christian Association, University of California.
Young Women's Christian Association.

Social Trends

By JAMES A. CRAIN *

Church Leaders Condemn Anti-Semitism

Declaring anti-Semitism and racial animosities to be foreign to the teaching of Jesus and repugnant to his spirit, the Board of Trustees of The United Christian Missionary Society, in its February meeting adopted a resolution repudiating any such doctrine and calling upon Christians everywhere to regard persons of all races and colors as children of God and to demonstrate toward them that spirit of love and brotherhood which Jesus exemplified in his own life and teachings. The resolution follows:

The Board of Trustees of The United Christian Missionary Society views with deep concern the increasing manifestations of the growth of racial animosities in our world. Anti-Semitism has raised its frightful head in Europe and there are increasing evidences that this sinister spirit is being deliberately fostered and propagated by organized groups in our own beloved land, some of whom presume to speak in the name of the Christian church. As Christians we utterly repudiate any such doctrine and declare it to be foreign to the teachings of Jesus and repugnant to his spirit. We hold with the Oxford Conference that "national egotism tending to the suppression of other nationalities or minorities is, no less than individual egotism, a sin against the Creator of all peoples and races" and that against this sin "the church is called of God to set its face implacably and to utter its word unequivocally, both within and without its own borders."

We therefore urge all our brethren to regard persons of all races and colors as sons and daughters of God, differing in color, in customs and outlook, but of one brotherhood in God's love and grace, and to oppose by all means at the command of Christians every effort to fan the flames of racial hatreds against Jews, Negroes, Orientals and other racial, national and religious groups. We urge instead that there be demonstrated toward all peoples that spirit of love and brotherhood which Jesus Christ exemplified in his life and teaching.

Notables Protest Refusal of Hall to Negro Singer

Refusal of the Daughters of the American Revolution to permit Marian Anderson, Philadelphia-born Negro contralto who skyrocketed to fame in Salzburg four years ago, to appear on the platform of Constitution Hall, famous D. A. R. auditorium in Washington, D. C., provoked a storm of protest from notables in musical circles at the end of February. Protests were received from Kirsten Flagstad, Geraldine Farrar, Walter Damrosch, Leopold Stokowski, Jascha Heifetz, Deems Taylor, and other big names in the musical world. Heifetz, arriving in Washington on a concert tour while the controversy was at its height declared that he was "ashamed" to appear in Constitution Hall under the circumstances. Lawrence Tibbett, president of the American Guild of Musical Artists, characterized the refusal as "obviously undemocratic and unAmerican." Irate Washingtonians formed a Marian Anderson Citizen's Committee and held a mass meeting which was attended by 1,500 persons. Mrs. Eleanor Roosevelt announced in her daily syndicated column "My Day" that she had resigned from an unnamed organization because of disapproval of "an action widely talked of in the press."

Confronted with a growing storm of protest from distinguished sources, Mrs. Henry M. Roberts, president general of the D. A. R., refused to comment on the situation and icily declared that it was not the policy of her organization to discuss either admissions or resignations from its membership. In Boston, Mrs. Frank L. Nason, registrar general, was more talkative. She declared that Miss Anderson was refused use of the hall because it had been leased some months ago to the National Symphony Orchestra for a concert on Easter Sunday, the date of her concert. The National Association for the Advancement of Colored People asserted that the D. A. R. has a clause in its lease contract forbidding Negroes to appear on its platform and *Time* revealed that efforts had been made to secure the hall on dates other than Easter Sunday for Miss Anderson and that the reply had been that *all* dates were taken.

"The Days of Our Years"

Once in a blue moon a book comes along that is worth getting enthusiastic about. Pierre Van Paassen's new book, *The Days of Our Years,* is such a book. Put to bed over a long week-end by an attack of 'flu, a friend put this new Book of the Month Club book in my hands to while away the hours. Did I read it? Every one of its 524 pages! Van Paassen was born in Holland before the World War, began his studies there for the ministry of the Reformed Church, was taken by his family to Canada at fourteen, continuing his studies at a Canadian seminary. Then came a short interlude of home mission service in Alberta, thence back to school and from there to France with the Canadian fighting forces. After the war he turned to journalism and became roving European correspondent for the *New York World* and later for American and foreign news services.

He has been on the inside of all the big happenings in Europe and the Near East for the past twenty years: the League of Nations, Hitler's rise to power, German rearmament, reoccupation of the Rhineland, Ethiopia, Spain, Czechoslovakia, Palestine, all fit into his picture. A brilliant word painter, he shows us a group of German tourists on the field of Verdun, lifting their hands to heaven and crying, "Nie weider krieg!"—"No more war!" Hitler's mad proposal to bomb Paris, Lyon and the Schneider-Creusot works, how Hailie Selassie was betrayed, what Britain is doing to Arabs and Jews in Palestine, how German and Italian gold made possible the Franco revolt, are all set down in black and white. With it all Van Paassen retains a vital Protestant faith. "Is there a solution?" he asks. "Yes," he replies, "the *solutio Christi!*"

* Executive secretary of social education and social action for The United Christian Missionary Society.

Psychology and Religion

OUR liberal Christian thought has developed at least four phases of religious interest. The first was the historical study of the Scripture, often called "the higher criticism." For a time this absorbed much of our attention and produced controversy in the churches. Now, however, this has passed as a center of interest, partly because of the general acceptance of the findings of the historical method and partly because it was an over emphasis which time has corrected.

The second phase of interest was the relation of science and religion. On the side of the biological sciences it expressed itself in the conflict on evolution and religion, and on the side of the physical sciences the battle was with mechanical concepts of the universe. The tension has been relieved here by an adjustment of thought on both sides, for religionists have concluded that evolutionary origins do not determine human destiny and scientists are in a process of retreat from their mechanical theories.

The third phase of modern liberalism was the emphasis on the social gospel. This did much to bring religion down to earth. There are evidences, however that this is passing as a current accent in religious thought, for the social crisis has made amelioration as a method seem too slow and the "social gospelers" have lacked theological insight.

THE fourth phase of our religious thought has been the psychological interest in religion and the consequent stress on religious experience. That this phase is also maturing is evidenced by a most competent book, reviewing the whole field, by John Morrison Moore in *Theories of Religious Experience.* It was William James in his Gifford Lectures in 1902 entitled *Varieties of Religious Experience* who gave impetus to this phase of religious thought. After James all of our Western theology was re-written. A good example of how this idea became primary is the method of Dr. Eugene W. Lyman's *The Meaning and Truth of Religion,* the first third of which deals with religious experience and then passes on to a consideration of theism and religious beliefs. Dr. Moore, in his volume, carefully examines the work of the three masters of the introspective method, James, Otto and Bergson, and comes to the negative conclusion that the popularity of the appeal to religious experience "has rested in large measure upon its vagueness and ambiguity. It has carried comforting suggestions of underlying agreements and impregnable certainties, but these are likely to disappear upon examination. The appeal to religious experience as a solution of religious problems is often merely a verbal technique which leaves the problems exactly where they were." This negative conclusion need not dissuade the reader from this book which is a most discerning analysis of this whole phase of religious thought.

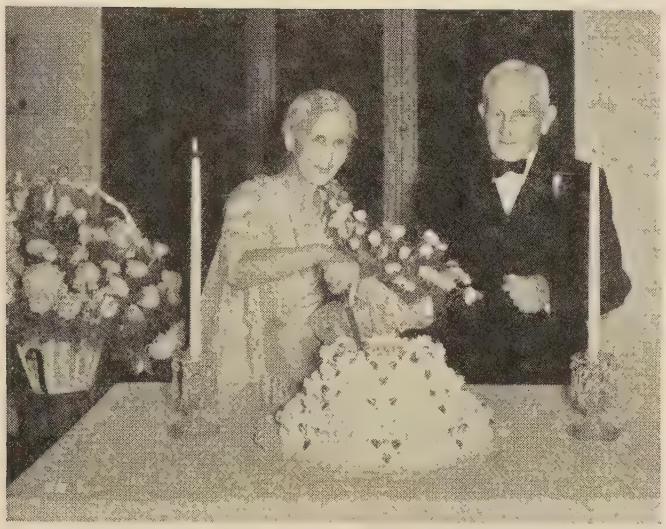
A PRACTICAL by-product of the interest in the psychology of religion has been an increasing literature—almost too much—on personality adjustment. The latest of this kind is *The Art of Counseling,* by Rollo May. The first of the three sections of the book deals with underlying principles and draws freely on the writings of Freud, Jung and Adler. The second section suggests practical methods, how to set up a counseling program, and the results to be expected. The final section deals with what the author calls ultimate considerations such as morals, religion and mental health. It is, all in all, a very practical and able book. If the reader has not come across the rather new word "empathy" let it be understood that it is something one must have to be a good counselor. Without empathy you are deficient. Perhaps you have it and don't know it. Dr. May tells you what it is.

KARL L. STOLZ, who has written much in the field of pastoral psychology, has a very helpful volume called *Tricks Our Minds Play on Us,* in which he analyzes in simple chapters the difficulties we get into and how our minds lead us into nervousness, morbidity, egotism, delusion, sentimentality, drunkenness and sickness. These symptoms of mental maladjustment are outlined and treatment suggested. The place of religion and worship in the direction of energies is stressed. Dr. Stolz always does a good job and this is no exception.

THE Cole Lectures at Vanderbilt were given this year by Gaius Glenn Atkins and were called *Christianity and the Creative Quests.* The author begins by suggesting the prosaic word *"quests"* in the place of the poetic Victorian phrase "one increasing *purpose."* While the social order may have lost its purpose in this time of chaos there is still evidence that humanity has been on a quest. Indeed, Dr. Atkins outlines five quests and illustrates them with a luxurious literary reference that is almost overwhelming. There is the quest "for the will of God in history," for "intellectual integrity," for "moral integrity," for "deliverance," for "authority." In one of his revealing epigrams the author says of modern liberalism, "So far its power to dissolve has exceeded its power to create—which is perhaps in a single sen-

(*Continued on page* 42)

Memories



Dr. and Mrs. W. E. Macklin as they observed their fiftieth wedding anniversary

"I CALL to remembrance my song in the night. I commune with mine own heart," sang the Psalmist. It is in memory that our experiences are endowed with a permanent reality.

Sweet and rich memories of two couples of our pioneer missionaries, Dr. and Mrs. Wm. E. Macklin and Dr. and Mrs. Royal J. Dye, were recalled at the golden wedding of the first and the fortieth anniversary of the second, memories the deeds of which have made history for our brotherhood.

ON Saturday night, January 14, the First Christian Church at Alhambra, California, gave a reception for Dr. and Mrs. Macklin. No bridal couple could have been lovelier than this white haired pair, she in an ivory satin gown and carrying yellow roses. Mrs. Macklin cut the huge wedding cake, a gift of the missionary organizations of Los Angeles.

Friends from over all southern California were there, Chinese leaders who had worked with Dr. Macklin in their native country, second generation Chinese whose parents had known the Macklins, representatives of interdenominational boards who were colleagues in those early days of missionary endeavor, state and national leaders of our work, even the construction engineer for the University of Nanking. Through the courtesy of the New York office of Nanking University, motion pictures were shown of the university, its campus and the hospital founded by Dr. Macklin.

THE following afternoon there was another reception, that celebrating the fortieth anniversary of Dr. and Mrs. Royal J. Dye—the observance of their wedding, their appointment as missionaries, and the beginning of their long journey to Africa. This reception was tendered by our Hollywood-Beverly Hills Church, and again the wedding cake was the gift of the women of Los Angeles. Dr. and Mrs. Dye wore the costumes of their wedding, he in the Prince Albert coat and uncreased, narrow trousers of the 90's, and she in the lovely quaint dress she wore at the wedding. A guest of that wedding at Ionia, Michigan, forty years ago, George Peck, told about it. The music that was played and sung then was repeated.

Guests representing our state and national work, and every phase of the work to which the Dyes have given their lives were there: students from Chapman College whom Mrs. Dye has interested in the Student Volunteer Movement, the minister then serving the church where she conducted the first church school of missions, the Japanese, the Filipinos and the Negroes of Los Angeles who have looked to the Dyes for friendship and help in their work. The great contribution the Dyes have made to our brotherhood through the missionary breakfasts and the prayer room at our International Conventions, and through the Fellowship of Intercessory Prayer were recalled.

Such memories of other days, as we honor these heroes of our brotherhood service, challenge our souls and make us more confident in the future. May they draw us nearer to the task that is ours.

Dr. and Mrs. Royal J. Dye in the very costumes of a wonderful day forty years ago

Christian Education Moves Ahead

By T. T. SWEARINGEN*

THE annual meeting of the International Council of Religious Education in February was well attended and dealt with significant issues. This session is not a convention but a working group representing forty-one church bodies and thirty State Councils. It is the meeting place of the Protestant forces of Christian education. In it much of the basic work of all church groups is carried on. Here in Chicago each year the American church (1) renews its fellowship; (2) evaluates its experiences; (3) outlines its materials; (4) clarifies its philosophy; and (5) plans its strategy in Christian education.

Significant developments came out of this session. They are reported here to acquaint you with trends in the general field of Christian education.

Attendance—

The matter of reaching increasing numbers for the Sunday school and the church has been a major emphasis of many church groups since 1936. This movement took form in the International Council in 1935, was made definite in 1936, and since then each group has been doing a variety of things to reach the untouched millions for the church. India may have her "untouchables" but America has her "untouched." So with the slogan, "Reaching the Unreached," major effort has been concentrated on this religious "front."

During the past year Sunday schools among the Disciples of Christ showed an increase of more than 24,000. It would be foolish to claim that this emphasis is responsible for this recovery after years of attendance depression, but it is fair to assume that it played a part and perhaps an important one. Increased attendance with program improvement is a worthy goal, always, and is sound education.

Philosophy of Education Studied—

Two years ago the Council appointed a special group to restudy its basic philosophy. For several years *Book I* of the *International Council Guide* has constituted this statement. Dr. Luther A. Weigle of Yale has been chairman of this group. A report from this committee was brought to the annual meeting this year in the form of "A Statement of Basic Philosophy." It was received and released to the constituent units of the Council for study during the coming year prior to possible approval in February, 1940.

Our own Curriculum Committee, which met in Indianapolis on March 13-17, studied this statement. A special committee of fifteen has been appointed to study this statement through the year. Those on the committee are:

George V. Moore, V. H. Rogers, Leta Egan, Galen Lee Rose, Dwight Stevenson, Bertha Park, L. Doyle Mullen, Mrs. J. D. Wyker, Mrs. C. T. Harness, Charles M. Ross, Genevieve Brown, Glenn McRae, Hazel A. Lewis, C. W. Longman, T. T. Swearingen.

We expect to make our contribution to this interpretation of Christian education as it affects American Protestantism, and anticipate that the statement when completed may become our own statement of basic educational theory.

Inter-Council Field Department Organized—

As far-reaching in field administration as is the study of philosophy in its field is the organization of an Inter-Council Field Department. This is a representative group to coordinate field activities of the International Council of Religious Education, the Federal Council of Churches of Christ in America, the Home Missions Council, and the Council of Church Women. Each organization will appoint representatives to this department. It will be related to the International Council in the Council's Field Committee and through Dr. Forrest L. Knapp and John Ketcham, staff personnel representatives on field work.

The plan has far-reaching possibilities if it actually correlates and does not merely add another organization in an already crowded field. It must not be an end in itself and must stay close to the groups it intends to represent. Failing in this it could easily lose much of the coordination already achieved.

Lesson System and Production to be Studied—

A special committee has been given the job of studying the systems of lessons in present use, and production of them. The first part of the study will consider the practicability of present systems, including (1) Closely Graded, (2) Group Graded, and (3) Uniform. We use among the Disciples of Christ two of these systems—Closely Graded and Uniform. The question at the bottom of this study is, "Are the present lessons adequate and usable, both from the standpoint of pupil and of teacher?"

The second part of the study will deal with production. Are too many groups publishing materials? For the Disciples of Christ this would be the same as asking, "Why do we need two publishing houses?" The answer is probably the same; that is, "No, we do not." But what to do about it is something else. Who would say this committee does not have a nice, large job?

The Church and Democracy—

Three general sessions were held at which Dr. Justin Wroe Nixon spoke on phases of the important issue of church and democracy. Many of the committees in their work during the week gave attention to the relationship which has so much significance for both democracy and Christianity. A continuing group is outlining ways by which local churches can study and act on this phase of religious interest.

CHRISTIAN education is important in any age. It is basic in our own culture. As a method of the church it is indispensable. It represents the fruition, the crowning element in all education. Because of this the International Council of Religious Education is one of the most significant fellowships in our nation. It deals with a basic element in religion and represents a mighty force for Christian unity. In this fellowship we contribute our best to the religion of our day; we secure for our churches the best thinking of all other groups, while we maintain the values that pertain to our own church needs.

"Guidance" by E. Delapanche

* Executive secretary of the religious education department of the United Society.

Punishment or Forgiveness?

By EDNA POOLE*

ONE of my teachers, a young lad of about fifteen, went to Coquilhatville to sell some shrimps that he had caught in the swamp. He rode his bicycle down the wrong side of a one way street and was arrested. Some of his relatives resented it and tried to fight the policeman and the result was that he was given a sentence of fifteen days in jail and a fine to pay. My part of it was that I had to take care of his classes while he was in jail.

The wife of one of the evangelists ran off to Coquilhatville to meet her mother who had come a four days' canoe journey to market. She was away from the station two nights before her husband reported it and then we sent him to bring her back. So we had to have a meeting to discuss what her punishment should be. I was worried because her husband is one of our candidates for entrance to the I. C. C. We forgave her.

I wonder if some of the "learned" discussion groups could give some recommendations or helpful ideas on the subject, "The relationship between forgiveness and punishment?" These people continually have on the tip of their tongues, "Seventy times seven"—One man's pigs will eat up a student's tomato garden on which he has been depending to pay his state tax or to buy some new clothes; someone else takes another's bicycle (a most precious and hard-earned possession) and rides it off somewhere, has an accident and brings it back ruined; a youngster is caught stealing. Are we failing to go the whole way as Christians if we demand "justice?"

Some days ago I discovered a gambling club among my school boys. Most of them were little fellows who had been led into it but I expelled the leader. He came to me later and said "But am I not the prodigal son and shouldn't I be forgiven?" Should I permit him to return to school?

A rather startling thing happened this Sunday morning. While we were eating breakfast, Eyenga Daluka, the wife of our assistant school supervisor, came running into the yard, covered from head to foot with filthy mud. A few minutes later her husband followed her. They were very angry. We made them sit down and be quiet while we finished our breakfast. Then we went out to see what the trouble was. It seems that she and some other women were going through the village when a man with a bucket of mud mixed with manure had grabbed her and rubbed the filth all over her. The man who did this was a relative of the young man who was buried the day before, and strange to say, this is part of the ritual of that particular tribe to appease the spirit of the dead. Just what significance it has in their minds I do not know. But to practice such a custom here in Bolenge, a village made up of folk of many tribes, it means trouble.

Now to go back to my problem: Should Eyenga and Wasa be urged to forgive this man or should we encourage them to prosecute and take the affair to the state tribunal? What would be really Christian? Is it possible that forgiveness in this or similar cases could become an indication of weakness and conducive to a laxness of control? Is punishing with the idea of providing a restraint really a lack of forgiveness? Are we usurping prerogatives that belong to the Creator rather than to one's fellowmen?

In the case of the leader of the card ring, could you say that he differed from the prodigal son in that he himself had not repented in his heart and arisen of his own volition to confess his sins but rather had waited until discovered and brought to justice? Is one justified in feeling that his late penitence was a pretense in order to get back in school so that he might be exempt from state tax and road work? What would be considered the really Christian procedure under this and similar circumstances? What is the relationship between forgiveness, punishment, justice, discipline and the Golden Rule? These people are looking to us missionaries to set examples, to teach and to lead them. It is an overwhelming responsibility when one dares think about it.

* Missionary located at Bolenge, Africa.

Dorothy Miller Receives Appointment

MISS DOROTHY MAVIS MILLER, daughter of Dr. and Mrs. George E. Miller, who have been missionaries in India for more than twenty-five years, was born in Landour, Mussoorie, United Provinces, India, and received her preparatory school training in Woodstock School in Mussoorie. She graduated from Transylvania College in 1935, and received her Master's Degree in Peabody College, Nashville, Tennessee, in 1936, since which time she has been teaching modern languages and educational methods in Teachers College, Boone, North Carolina.

Miss Dorothy Miller holds her membership in Eastwood Christian Church, Nashville, Tennessee, to which church her father ministered during part of the time of his extended furlough before returning to India a short time ago. Miss Miller will go out to India to take the position of teacher in Woodstock School where she herself received her preliminary training and to take the place made vacant by Miss Dorothy Menzies who was married in India about Christmas time. She will be returning to the school she knows so well, and the president of the school has been anxious to have her. It is always a delight when the children of missionaries return to the land of their birth as missionaries, and having been born and reared in these countries they naturally do very successful work.

We are hoping that Miss Miller may be able to sail for India about April 21 and she should arrive in India about the middle of May. We are sure she will do well in her work, and although she will be appointed to teach in the Woodstock School, nevertheless she goes out as a regularly appointed missionary and if necessary can be placed in any one of our stations where she may be needed. Her many friends will be thinking of her as she starts back to begin this important work and we shall be wishing for her many years of happiness in service to the people, not only of India but to the students in this school who will be a little later scattered to the four corners of the earth.

Left to right: Miss Dorothy Miller, going to India, the land of her birth, to teach in Woodstock School; Dr. Robert M. Hopkins, just returned from India where he visited the mission work for the first time; Miss Anna Cowdrey, missionary in India for 27 years, now on furlough.

Seminar On Indian Affairs*

IN the Department of the Interior, Washington, D. C., January 5-6, 1939, there was an interesting and profitable Seminar on Social, Educational and Religious Work among Indians. Those attending were members of the Joint Indian Committee representing most of the denominations carrying on work for Indians, and members of the Office of Indian Affairs. In each session there was opportunity for discussion.

At the opening session, John Collier, the Commissioner of Indian Affairs, outlined some of the aims of the government work for Indians and stressed the diversity of problems. He said, "One of the troubles with the Indian policy down the years is that we have tried to have a uniform policy for a situation that could not possibly he handled that way." In illustration of the infinite variety of conditions he mentioned the Cherokee Indians of North Carolina and the Cherokees of Oklahoma—originally the same tribe but now separated by a gulf of differences; the Chippewas with 80 per cent white blood and the Papagoes of 98 per cent pure Indian blood.

He said the administration wants to encourage self-respect and self-support among the Indians and to safeguard their liberty. He also maintained that the Bureau is anxious to adjust old grievances.

Mr. Collier then indicated "the major drives on the success of which the future of many Indians depends." The following is an outline of his main points, supplemented by excerpts from the addresses given by officials in the various departments.

Health

The health of Indians is improving and Indian population is increasing—the death rate decreased and the birth rate risen though the infant mortality rate is still twice as high among Indians as among whites. During the past year 4,463 Indian babies were born in hospitals. In ten years the Indian birth rate *in hospitals* has increased 300 per cent. Medical services have heretofore been free but the Bureau plans to charge for them in the future. A few tribes have contributed from their tribal funds to establish health services. There are three phases to the government health program: (1) Clinics, (2) public health education, (3) research. Public Health nurses visit homes and schools and instruction is given to teachers. An increasing number of Indians study nursing. Over fifty Indian girls are in training schools for nurses' aids.

Education

Schools tend to be as diverse as conditions—the Indian Bureau controls some schools—community day schools, junior high schools and senior vocational high schools. In other situations, the public school system is better; in still others, the Government has contracts with states for the education of Indian children. At present twice as many children go to public schools as to federally operated schools. More vocational training is given than formerly and increased grants have been made for attendance at vocational schools, the aim of this education being to prepare students for life on the reservation. This policy is deemed wise because, since 1929, Indians have gone back to the reservations in large numbers.

Practical projects are being worked out in connection with many of the Indian day schools—community gardens, canning, raising milk goats and poultry. The children of ten learn the value of their regular school subjects because of the practical application to their projects. Many times parents share in the projects. The esthetic is not lost sight of and there is training also in cultural subjects.

Arts and Crafts

There are two aims in this emphasis on arts and crafts: the preservation of indigenous arts and the development of new crafts. Sometimes modification of ancient arts and crafts proves valuable. The income of Alaska Indians has been increased $95,000 due largely to development of a market for carved ivory and modernized parkas.

Land Conservation

Commissioner Collier said, "The future of the Indians is tied up with the solution of the allotted land problems and soil erosion." The land on which many tribes are located is entirely inadequate. Erosion, overgrazing and unwise allotment methods, plus increases in population in some instances, have created a serious situation. Some tribes which have reduced their flocks have found their income increased because of better grazing for those remaining. "The belief is that if the Indians' economic problems can be solved, 90 per cent of their troubles will be over."

Extension Service, Farm and Home

The aim of this service is for Indians to use their own resources. There are 300 people engaged in this department of the Indian Bureau. The work is divided into projects—livestock work, crops, garden and 4-H Club work. There are four divisions of women's work: nutrition, clothing, home furnishing and home improvement. Livestock is the largest project since 90 per cent of reservation land is range land. Four H Club work is very important as it helps to develop children into real citizens. Indian children do well in club work, 650 Indian boys and girls have won local prizes and 52 have won state prizes.

Social Welfare

There are three aspects of the social work problem. (1) Training of Indians as social workers. There are now five

professionally trained Indian social workers on the department staff and three in training. (2) Preserving the stability of home life. One controversial policy of the Government in the attempt to accomplish this is leaving children in the home. When children are removed from the home, the parents lose their sense of responsibility, and when the children reach the age to establish homes they have not had the experience of family life. (3) Cooperation with other public welfare agencies. By this method the interest of the community is aroused in the Indians of their own states. In a year, the number of Indians receiving aid from Social Security (old, blind and dependent children) has doubled, the total being about 10,000. "It is to the interest of the Indians that they be included in the general social program in the states rather than segregated by special legislation."

SO impressed was the Joint Indian Committee with the value of having representatives of the Government and of the churches confer together, that it was decided, (1) To plan a few local conferences patterned after the one in Washington but adapted to local situations. It was also voted, (2) that we accept as our responsibility research on procedures to remove certain Indian groups from the wardship of the Government, and in particular, to require certain Indians who can well afford it, to meet their obligations in taxation and other elements of citizenship. (3) That a statement be prepared in the light of the seminar which will set forth the essentials of a program of missionary work among Indians, this statement also to take up the following questions: The kind of leadership which should be trained for this task, the possibility of one or more cooperative parishes where together we would adventure in more complete and vital missionary enterprises, and an appraisal of what we are now doing that some other agency is better able to carry on.

* As reported by the Home Missions Council, New York City.

Station UCMS Broadcasting

ON February 19 in Barry, Illinois, occurred the death of Mrs. Hanna Greene, the grandmother of Miss Lela E. Taylor and mother of Mrs. Taylor. Mrs. Greene was ninety years of age.

Mr. and Mrs. R. D. McCoy of Japan were present at the recent meeting of the Board of Trustees of the United Society and spoke concerning our work in Japan. Mr. and Mrs. McCoy have served as missionaries in China and Japan for thirty-five years.

The resignation of John Manning from the staff of the French Mission in Louisiana was accepted with regret at the February meeting of the Board of Trustees.

Miss Buena R. Stober will sail for Africa on April 7 after a very busy furlough—busy because of many speaking engagements and time given to further medical training. She plans to spend a few days in Paris with friends. She will leave Antwerp for Matadi on April 20 so that she may be in Mondombe to assist Miss Shoemaker the middle of June when the annual meeting of the evangelists takes place. Miss Hattie Mitchell, who planned to sail with Miss Stober, is remaining here a little longer.

Mr. and Mrs. E. K. Higdon, now connected with the Foreign Missions Conference of North America, have inaugurated a Philippines Bureau in New York City in order to make available in one center all kinds of information on the Philippines. Publishers in the Philippines have responded to their request and now the bureau is receiving free subscriptions from twenty-one newspapers and twenty-nine magazines from the Islands.

Dr. and Mrs. Graham Frank, Dallas, Texas, were honored by the Central Christian Church of Dallas on March 9, on the occasion of their fortieth wedding anniversary. Dr. Frank has served for twenty-five years as general secretary of the International Conventions. He has just completed twenty-two years as minister to the Central Church.

Our sympathy is extended to Miss Florence Carmichael, director of children's work in the religious education department of the United Society, in the loss of her brother, Raymond P. Carmichael, who died suddenly at his home in Charlotte, North Carolina, March 8. Funeral services and burial were in Charlotte.

Margaret Winifred — "The Pooh" — youngest daughter of Don and Mary McGavran, missionaries to India, is reported recovering completely from infantile paralysis which nearly cost her life. The McGavrans will arrive in New York on the SS. "Queen Mary," April 6, for furlough.

Miss Lois Marie Hurt, daughter of Mr. and Mrs. Lewis A. Hurt, Coquilhatville, Africa, plans to sail on the SS. "Cameronia" of the Anchor Lines, June 13, en route to Antwerp. On this part of the journey she will be a part of a delegation sponsored by Professor and Mrs. Inman of Eureka, who are going on a European tour this summer. She will sail from Antwerp on July 14 for Africa.

Dr. Elizabeth Lutz, missionary to India and at home on furlough, underwent a minor operation on February 18 at the Research Hospital, Kansas City, Kansas, where she has been taking medical training. She plans to visit her sister in Manhattan, Kansas, from the middle of March until sometime during the summer.

Dr. G. L. Hagman, missionary to China, who has been a patient in the sanatorium in Denver, Colorado, left Denver about March 15 to go to Trudeau Sanatorium, New York.

Two changes have been made in state secretaries for missionary organizations-education. Mrs. J. R. Jolly, Florence, Alabama, is succeeding Mrs. Conwell in the state of Alabama. Mrs. J. S. Leavitt, St. Paul, Minnesota, is succeeding Miss Ada Forster, who has been acting secretary in Minnesota and North Dakota.

Lee Warden Reat, seventeen-year old grandson of Mrs. J. L. Reat of Charleston, Illinois, met a tragic death recently in Nome, Alaska. Mrs. Reat at one time was a member of the board of trustees of the United Society.

A member of the board of managers of the United Society, Mrs. D. B. Titus, Roswell, New Mexico, passed away a few weeks ago at Roswell.

There has been a great deal of sickness among the workers at the Missions Building, Indianapolis. We are glad to report that H. B. Holloway is recovered from bronchial pneumonia. Miss Lela Taylor, who has suffered an attack of typhoid, is still confined to her home but is making progress toward recovery. Other staff members have been victims of the influenza epidemic but most of them are back at their desks.

Mrs. Nannie Crozier Wood, wife of our minister at Rome, Georgia, passed away on February 22. Mrs. Wood for several years served as a field worker of the Christian Woman's Board of Missions, devoting her efforts in some of the southern states. She served for two terms as a member of the board of managers of the United Society. Her talent as a writer will be remembered by many.

Dr. and Mrs. Myron T. Hopper of Lexington, Kentucky, are the proud parents of a baby daughter born to them on March 10 in Logansport, Indiana. The mother and baby are doing fine.

India Mission Helps with China Relief

Sunday school superintendents have various aims for their schools. One of mine has just been fulfilled. The talk in the Damoh Sunday School by Dr. Bates of Nanking, China, was a real help in this. The matter of our school contributing to China Relief was presented to the teachers and officers in our first business meeting of the year. On the following Sunday the announcement and a statement of the very great and urgent need was made in the Sunday School. On the next Sunday Mr. Livengood made a challenging appeal. The offering for China Relief was rupees 47, annas 7 (about $17.25). In this, 48 boys of the Shubhchintak Sadan (the name of the boys' boarding) had a real share. Without any compulsion these boys worked during the week so as to earn money for the Chinese. Two boys whose mother is too poor to provide sufficient clothing for them, worked and gave all they earned. Eleven boys contributed from their savings.

The Sadan boys had given Rs. 3 worth of fruit at the Thanksgiving offering. The boys ordinarily have fruit two times a week but they decided to get along without that for a week so as to have a Thanksgiving offering. Their contribution for China Relief amounted to more than the other Thanksgiving offering.

The women's society of Damoh contributed Rs. 25 ($9). As one rupee saves a life for a whole month, Damoh Christians are helping to support several destitute Chinese.

ANN MULLIN.

Damoh, India.

A Loving Heart in Shanghai

SEVERAL weeks ago Mr. and Mrs. Corpron visited one of the orphanages in Shanghai, China, and she has written of the desperate effort put forth by one elderly woman to take care of the homeless women and children.

"The orphanage is run by an old, gray-haired British lady seventy-two years old. They all call her 'grandma.' We found her to be one of the most generous hearted women. She cannot turn away hungry, homeless refugees living there. Her place is a very poor Chinese type of building, long rows of rooms opening out into a courtyard.

"We first came to a schoolroom where about thirty children of Primary age were studying. The teacher said that Grandma was sick but that we could see her. She opened a door off the schoolroom and there we found the old lady in bed. Mr. Corpron offered to advise her. She said she was only tired out and had to rest a day. They had had a big birthday celebration for her and it had been too much.

"The room was crowded with beds and folded quilts of a dingy color. She said that seven of the orphans slept in the room with her and one shared the other half of her double bed. It seemed dreadful to us to see her so crowded and with no privacy, but her heart seemed so full of love and generosity that she thought nothing of it. We asked her how she financed her orphanage and she said she had gifts from the Red Cross and Welfare Society. Three meals a day of rice, vegetables and egg were served. There was no meat.

"The head teacher showed us around the back part which we found to be much cleaner and orderly. Room after room filled with homeless women—victims of this terrible war. The children were studying, one room for boys, one for big girls, and the tiny children in the big front room. Several rooms had a tiny stove with a coal fire going. The walls were hung with Christian pictures and we could feel that a spirit of love pervaded the place. Everything seemed to revolve about the personality of the old lady and we wondered what would happen if she should die.

"We left a contribution with her and departed feeling that we had found the most generous and loving heart in Shanghai, one who truly is 'doing it unto the least of these little ones.'"

Her Prayer

Amba sat listening to her white teacher pray
And as she listened, her lips were moving to say

"OUR FATHER—
Our Father and could one so wonderful love me
And mama and tata and little Malee?

"WHO ART IN HEAVEN—
Where's Heaven? It sounds happy. With the Father of light
Would I ever dread spirits or the darkness of night?

"HALLOWED BE THY NAME—
We love thy name O Father, it brings hope to the heart
For wherever it is sounded, fear and ignorance depart.

"THY KINGDOM COME—
A kingdom of peace and love where all men may be
As brothers living together, both happy and free.

"THY WILL BE DONE ON EARTH AS IN HEAVEN—
We yearn to do thy will O Father, each day we pray
That you will send us teachers who will show us the way.

"GIVE US THIS DAY OUR DAILY BREAD—
For Thou art Creator of all, the rain and sunshine,
The fish and gardens, may we use these gifts of Thine?

"FORGIVE US OUR TRESPASSES AS WE FORGIVE—
We err so often, Thou art gracious to forgive all
Shall we too forgive? We'll try though often we'll fall.

"AND LEAD US NOT INTO TEMPTATION BUT DELIVER US—
O Father it is very hard the paths to keep
So dimly traced when the old are worn so deep!

"FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY—
To Thee and to thy Son who came to bring thy love.
Our praises be: May we share sometime thy Kingdom above.

"AMEN—
Amen."

—Edna Poole.

Mrs. Emory Ross Again Hostess

At Disciples Headquarters Chautauqua, N. Y.

THE Board of the Disciples Headquarters at Chautauqua, N. Y., of which G. M. Kirby, Buffalo, is president, is very happy to announce that after an absence of eight months in Africa and on the Continent with her husband in his work as secretary to the American Mission to Lepers, Mrs. Emory Ross is to return to serve her third term as Hostess for the summer of 1939. Disciples who have been so fortunate as to visit the Headquarters during 1936 and 1937 will be delighted to know this charming friend will again extend hospitality.

Mrs. Ross had the joy of visiting Bolenge and nearby work for three weeks during the recent trip and she has a stirring story to tell of the growth of the work in the past ten years in spite of the sadly decreased missionary staff.

Those who wish to write concerning hospitality at the Disciples Headquarters should address Mrs. Ross soon at her New York City address—28 E. 31st Street. Chautauqua Schools and Institution are announcing a very attractive program of cultural and musical offerings, and Disciples who have been guests do not need to be told how congenial the atmosphere is for Christian people.

Every summer a Disciples Day Dinner is held and is attended by scores of those on the grounds and from nearby churches. Mrs. Ross is already planning an attractive program. The date of this will be announced as soon as possible.

Certain remodelling is being done to make the entertainment of home and foreign missionaries more attractive. Will those who are interested in several weeks of delightful re-creation of body and mind, write Mrs. Ross about the dates and other arrangements.

JOY T. SALA, *Secretary.*

Busy Days For Our Colleges

Bethany College
Bethany, West Virginia

BETHANY COLLEGE was honored on February 16 with a visit from Samuel Masih, vice-president of the World Convention of the Disciples of Christ which will be held in Toronto, Canada, in 1940. Mr. Masih is on a tour of America studying Christian work on various college campuses, and his visit to the birthplace of the movement of which he is a part in India was made during a visit to Pittsburgh where he was the guest of Virgil Elliott, minister of the Central Christian Church. Mr. Masih made a tour of the college campus and historical points of interest around Bethany, and in a conference with students presented an outline of his work and the work of the Disciples in India. In addition he gave a picture of the social and economic conditions of his country.

An increase in student interest in religious discussion groups has been noted in the past few weeks with the beginning of two groups entitled, "Right and Wrong" and "Science and Religion." The groups are under the guidance of students, with a faculty member acting as resource leader. The groups will meet for six weeks for discussion following which their findings will be submitted to a general meeting of both groups.

Announcement has been made by Dr. Wilbur H. Cramblet, president of the college, that Miss Helen Hosp, dean of women at Bethany since 1936, has been called to assume the duties of dean of women at the University of Nebraska. Her resignation takes effect in June.

Miss Hosp has been in charge of the college dramatic work and speech classes since coming to Bethany. During this time she has directed such major student productions as "Pygmalion and Galatea," "The Taming of the Shrew," "Petrified Forest," and a number of others. At present she is engaged in the direction of the Bethany Thespians' major production for this year, "Outward Bound."

The College of the Bible
Lexington, Kentucky

At the board of trustees meeting held recently, Dr. Myron T. Hopper, professor of religious education, was informed that the College of the Bible will make every effort to secure funds through a committee to enable him to attend the youth conference which is to be held in Amsterdam, Holland, this summer. It is hoped that it will be possible for Dr. Hopper to attend this great gathering of youth and youth leaders, representing not only The College of the Bible, but also the Disciples of Christ.

Dr. Charles Lynn Pyatt, for many years chairman of the faculty of The College of the Bible, has been made Dean of the college. This comes as an honor, not only to Dr. Pyatt, but to The Bible College as well.

Phillips University
Enid Oklahoma

Phillips University students and faculty celebrated the first anniversary of Dr. Briggs' presidency at a special assembly on February 1, in the University auditorium. Colored moving pictures, taken a year ago at the presidential reception, were shown; and after a review of the year's work, a gift of appreciation was presented to President Briggs from the Women's Self-Governing Association.

Among the year's achievements have been the broadening of the service of the college through added properties and equipment such as the Student Union building, a gymnasium and swimming pool, and girls' dormitory; the increase of territorial support, enlarged student enrollment, and new departments in the fields of home economics, business administration and creative writing. The New College has been added, offering night courses in a wide field of activity with twenty-two professors taking part in the instruction.

Plans are being made for the first session of the Ozark Bible Institute to be held at Inspiration Point, Eureka Springs, Arkansas, in July. Two of the Bible professors will offer regular class work. Opportunities will be given to young people to attend the conference and work for their expenses. Interest is being shown in this project and a large attendance is expected.

Hiram College
Hiram, Ohio

On February 12, the north wing of the Teachout-Cooley Library was destroyed by fire. The loss includes the building and many books contained in this wing. The executive committee of the Alumni Association has made the generous proposal to the trustees that the alumni assume the obligations of rebuilding the library, and also renovating Old Main, thereby freeing the trustees and the non-alumni friends of the college to bend their efforts toward other demanding needs. No official action has been taken as yet on the matter.

It has been decided to put the material on the Hiram Study Plan into book form. The faculty has requested President Brown to give such time as he can this spring and summer to the preparation of the manuscript.

Miss Draper, instructor in Spanish, has returned from South America where she has been studying during the semester of her sabbatical leave. Professor Robert Davidson of the department of philosophy and religion, has been given a sabbatical for the second semester. He will study at Union Theological Seminary.

Drawing of new dormitory for men at Culver-Stockton College.

Culver-Stockton College
Canton, Missouri

Culver-Stockton College will break ground for a new $85,000 dormitory for men sometime during the month of April. The building will accommodate about sixty students and will have parlors, dining rooms and play rooms. It is planned that the laying of the corner stone will be a part of the commencement program the last week of May, and that the dormitory will be ready for occupancy in September.

The A Cappella Choir began its spring tour about the middle of March and visited many of the churches and schools in northwest Missouri. The choir is under the direction of Professor Stephen B. Williams, and has won for itself an enviable reputation in the field of finer music.

Dr. Harry L. Ice, pastor of the Indepen-

dence Boulevard Christian Church, Kansas City, gave the Founders' Day address which was celebrated on February 3. The department of fine arts presented the music for the program.

The Culver-Stockton debating teams made a week's trip during the month of February visiting colleges of Illinois and Iowa.

Drury School of the Bible
Springfield, Missouri

Among the high spots of religious experience on the campus recently have been the three-day conference and lecture period of Dr. Edwin E. Aubrey of the University of Chicago, the vesper services which have been conducted by the students, and the observance of the World Day of Prayer.

The Student Fellowship meeting in interest groups is discussing a wide variety of topics. Among these are the problems of personal religious growth, changing ideas regarding religion, the relationship of sociology and religion, and the various philosophies of life which have been held by different groups.

Through the ministerial students and Service Club, Drury College is extending its influence over a wide area. Ministerial students are preaching for forty churches, and the club has reached twenty-three communities this year through its programs.

Recent speakers on the campus were Barton A. Johnson, pastor of South Street Christian Church, who addressed the Y.M.C.A., and James O. Michael, pastor of the Central Christian Church, who spoke to the Service Club.

Butler University
Indianapolis, Indiana

The Butler University Alumni Club of Chicago will offer a scholarship to a deserving student for the 1939-40 school year according to an announcement made by Professor George A. Schumacher, alumni secretary. The scholarship will pay the half tuition of a student each semester and will be awarded by the alumni office.

A newly formed singing group composed of Butler choir members has been very active recently in presenting programs before local and state groups. Joseph Lautner of the Butler and Arthur Jordan Conservatory of Music faculties is director of the group.

Mrs. Demarchus Brown, noted traveler and lecturer, has been named as special lecturer at Butler University and will give a series of twelve talks during the spring months. Mrs. Brown has traveled extensively in Europe and America and is well versed with the interesting places and peoples to be dealt with in her lecture series. She was a member of the Butler French department from 1919 until 1923, and her husband, Demarchus C. Brown, was professor of Greek at Butler for twenty-five years.

Texas Christian University
Forth Worth, Texas

Four hundred and seventy-five students, an all-time high, have enrolled for the spring semester of the Evening College at Texas Christian University.

The proposed $1,000,000 T. C. U. expansion program to provide three new buildings and an additional endowment of $100,000 for Brite College were approved on February 9 at the annual meeting of the board of trustees. The program is hoped to be realized within five years.

"Students and the Labor Movement" and "The New Political Alignments" were the subjects of talks which were made recently on the campus by Dr. Joes Seidman, field secretary and special lecturer of the League for Industrial Democracy. The International Relations Club is sponsoring the program.

Francis Macmillen, violin virtuoso, returned to the campus the latter part of February from a six months' concert tour of France and Italy. He is now conducting master violin classes in the T. C. U. Music Department. Mr. Macmillen was presented in concert Wednesday evening, March 8.

Dean Colby D. Hall presided at the first services of the new Brite College chapel on Friday morning, February 24. Dr. W. C. Morro and Kenneth Hay were the principal speakers. The formal dedication of the chapel will be held during commencement week in June.

Kansas Bible College
Lawrence, Kansas

Judge James A. McClure, Topeka, Kansas, was the guest speaker on February 19, at the annual dinner of the Kansas Bible College. The topic, "Why Marriages Fail," closed a series of discussions on marriage and the home which had been conducted for some weeks. A seminar of this general topic was conducted by all the Christian groups of the university the week of February 20 with Dr. Paul B. Popenoe of Los Angeles, California, as leader.

A series of Lenten devotional services are being held each morning from 8:00 to 8:20 at Myers Hall by the Christian Student Federation, conducted entirely by students.

Christian College
Columbia, Missouri

The college Y.W.C.A. has planned a series of weekly vesper services for the second semester to be conducted entirely by students. Topics for discussion include opportunities for service, intolerance, marriage, college friendships, and developing an adequate philosophy of life.

Six new courses are being offered at Christian College for the second semester, several being in connection with the new terminal cultural curriculum in home management inaugurated last fall. These courses include Marriage and the Family, Applied Art, Appreciation of Art, and Introduction to Drama.

"Health Week" was observed during the month of February with the Women's Athletic Association as sponsor. A particular phase of health was studied each day during the week, with emphasis being placed on proper diet, correct shoes, exercise and posture. At the end of the week a health queen was selected on the basis of health records and recommendations of the college doctor and nurse.

A portrait of Vinnie Ream, woman sculpturess and graduate of Christian College, was presented to the college by the staff of the *Microphone,* student newspaper, and will hang in the office of President J. C. Miller. Miss Ream fashioned a bust of Abraham Lincoln which is now in the Hall Congressional Library, Washington, D. C.

Atlantic Christian College
Wilson, North Carolina

Religious Emphasis Week was observed the second week in March with students, faculty members and visiting ministers taking part. Panel discussions on some phase of the general topic "Religion in Our World Today" were held each morning, and an address was given in the afternoons by some visiting speaker. Opportunity for individual conferences were given each day. The week has come to mean much in the life of the campus and is proving a challenging and uplifting experience.

Kirby Page, eminent author and lecturer, spoke at the chapel hour on February 24, and to other groups in the afternoon. An interesting forum was held in the evening at the Christian Church.

The Men's Glee Club of State Normal College for Negroes in Elizabeth City, North Carolina, gave a program of music at the college on March 1. Their splendid voices gave evidence of good training, and the concert was enjoyed by a large audience.

Eureka College
Eureka, Illinois

President Henry G. Harmon of William Woods College, Fulton, Missouri, gave the address at the 84th Founders' Day program of Eureka College held in the chapel on February 9. In the evening he spoke to the college faculty on "The Place of the Junior College in Higher Education Today." He also gave the main address at the Brotherhood Dinner at the Christian Church, February 8.

Eureka College was invited to conduct a new adult education project at the Rushville High School, Rushville, Illinois, on Wednesday evening, February 15.

At the general session for parents of graduating high school students Ira Langston, secretary of Public Relations of the college, spoke on the "Opportunities for Further Training Which are Available to Young People in the Middle West." Various discussion groups were led by Dr. Harold Carlson, assistant to the president, Miss Dorothy Powell, dean of women, Dr. Charles R. Conrad, professor of chemistry, and Dr. John Berry, professor of sociology.

Cornell School for Missionaries

By LILLIAN JOHNSTON*

The Library Tower.

IN the famous Finger Lakes Region of New York State, "far above Cayuga's waters," at Ithaca, is located Cornell University. The twenty-four hundred acre campus with its sixty buildings and its picturesque landscaping of hills and wooded streams, ravines and water falls, is said to be the most beautiful college campus in America.

Through the State Colleges of Agriculture and Home Economics a whole great state is being served in a thoroughgoing rural program—Farm and Home Bureaus, 4-H Clubs, Centralized agricultural schools and the "larger parish" movement. It came about naturally, that missionaries out in the rural areas of the world, faced with problems of proper food production for the people, of family life and community relationships, turned for help to an institution which was successfully solving similar problems for its own community; for problems of agriculture and rural life are problems of all peoples.

Too often a missionary, long absent from the homeland, loses touch with the many new trends in social organization, in new psychological approaches in education, new contributions of science to better living conditions. While on furlough it is not often convenient for him to take even a year for study. Recognizing all this, New York State College of Agriculture has been offering since 1930 a special four-weeks school to missionaries on furlough at no extra cost except for room and board. The courses given are introductory, forming a basis for further study of the problems considered, in the field. The courses offered are Rural Sociology, Rural Education, Family Life, Nutrition and Health, Problems in Agriculture, and special seminars and conferences on mission problems.

Sixty missionaries from eleven mission boards, representing seventeen countries of three continents in the course of the lectures given in the subjects listed above, became acquainted with some thirty professors of Cornell University, each one a specialist in his or her department, giving cheerfully of his or her time, and urging the missionaries to write back after their return to their respective fields, to ask for aid in solving any problems. They also introduced the missionaries to libraries and bibliographies, and gave them bulletins pertinent to subjects discussed. These professors, most of them workers in their own churches, say they enjoy the missionaries and look forward to their arrival on the campus every winter, with their interesting new problems and ideas. One said she always learned a lot from them in her work on nutrition and that she had become an expert on the nutritive and vitamin values of the foods of the world.

I think one of the things most valuable to me was this getting together of missionaries from the mission fields of the world—China, Africa and India being most largely represented. Here we discussed our problems, experiences and achievements. Denominational differences were forgotten in thinking and planning together to bring the Kingdom of God upon the earth through Jesus Christ, His Son. As Mrs. Ives, delegate to the Madras conference, put it, "Just disciples of Christ sitting down together to learn of Him." These gatherings of missionaries from all the fields of the world are a unique experience and missionaries should have opportunities for more of them. A similar school for missionaries was held at Ames, Iowa, this year for the first time.

Naturally after these weeks of intensive study and discussion the group came to some definite conclusions and also faced new phases of an old task—or are they so new? Great emphasis was put on winning the *family* to Christ. The *village* was to become *church-centered*, for if the social pattern is to become *Christ-centered* we must begin where the pattern begins, in the family of the rural village or town. Put the hoe very near to the Bible, the theological seminary on the campus with the agricultural school. Trained leaders are to be made "rural minded." The church as part of the life of the people must be *self-supporting*, this to be accomplished by more use of lay preachers and the growing desire for unity. Finally, the church of Christ in the spirit of brotherhood is a sharing and a witnessing church. "Thy kingdom come on earth as it is in heaven."

* Missionary to Africa and now on furlough. Mrs. Johnston attended the Cornell school this year. Mr. Johnston had this pleasure in 1938.

Troubles of Travel

No hotels along the way in which to lodge for the night, no friends with whom to stay, no stores located on convenient corners from which to buy supplies. Truly, itinerating—or visiting the village churches—in Congo cannot be compared with any kind of evangelistic or district work at home. Sometimes the native preacher will have had built a small mud house for the use of the missionary, or there may be nearby a larger mud building for state officials who pass that way, where we may lodge for the time spent there.

Thus all of our equipment, food stuffs, beds, bedding, cooking utensils, tubs for washing and baths, lights and other supplies must be carried from village to village as we travel about. Then there are no trains or busses to take us where-so-ever we might wish to go, and so we travel by bicycle or sedan chair or walk, which is necessary a good part of the time even if we go by either one of the above mentioned ways. A motorcycle can be used to cover a little of our field but hardly enough to be mentioned as a means of travel.

We try to visit all of the villages of our district at least once a year and it is necessary to visit some of them several times. Because of the hard way and the slowness of travel much time is spent in this way. A hundred mile trip is a long distance to us, but just a before-breakfast jaunt for you. There is one such a trip to be made in about two weeks but the missionary hopes to go by motorcycle as it happens to be along one of our main paths, and about 130 miles distant.

—GERTRUDE SHOEMAKER.
Mondombe, Belgian Congo.

Women and World Highways

Indian Women in a Day of Change

By NELLE G. ALEXANDER*

They are waking, waking, waking,
In the East and in the West;
They are throwing wide their windows
to the Sun:
And they see the dawn is breaking,
And they quiver with unrest;
For they know their work is waiting
to be done.

SO wrote Ella Wheeler Wilcox a long time ago in her "Hymn of the Women," and the lines keep singing through the mind as I see and hear what is going on in India today among women of all classes and conditions. Recently an older Indian woman in discussing a bride of a humble Christian family remarked, "So-and-So is rather careless and wild." "Just what does she do?" I asked. "Well, for one thing, she rides all over town at night on her husband's handle bars."—And there you have a picture of the new woman of India; not *every* woman, of course, but it shows the trend—the Indian woman "going places."

Mrs. Alexander

I had to decline an invitation to tea the other day. When I made my apologies later the hostess said, "I am sorry you could not come. Mrs. Hansa was here and it is the first time she ever came out in a mixed group." Mrs. Hansa is the wife of a Hindu lawyer. What a difference between her and her daughter! The daughter, married to another Hindu lawyer, is a high school graduate who had her education in English in an Anglican school. She is one of the leading members of the local branch of the All-India Women's Conference. Last year she and three other Hindu women drove in her car to the All-India Conference in Nagpur. There was a chauffeur with them, but even so, it would not have happened a few years ago—four women driving off to a conference two hundred miles away!

The social life of women is changing in so many ways. A few years ago women met socially only those of their own religion and caste. Now it is not at all uncommon for Hindus, Moslems and Christians to come together at a tea or a reception. Formerly it was rare in our part of India to see good class men and women out together. Now it is not at all unusual. I was surprised recently when I learned that the delegates from Pendra Road to the All-India Christian Endeavor Convention were a young lady and a young gentleman and that they had gone off on the same train unchaperoned. It was a journey of at least a day and a night, with a change or two. A few years ago we would not have *dreamed* of their going away together unchaperoned —even to a Christian Endeavor convention.

The passing of the *pardah* system, the growth of female education, changes in marriage customs—these are among the things responsible for tremendous changes in the life of the girls and women of India. Let no one imagine that new customs and standards spring up without any struggle with the old. For instance, while *pardah* is going it has not gone. The All-India Women's Conference could not pass a resolution of protest against various "evil social customs" until *pardah* and polygamy had been deleted from the list. In Bombay a year or two ago an educated Moslem girl gave a lecture in which she denounced *pardah*. The "high priest" of her sect of Moslems then denounced her. She was to be married soon. The guests were invited and all arrangements made when the priest announced that neither he nor any other priest of the sect would perform the wedding ceremony unless the young lady recalled her remarks against *pardah*. This she refused to do. She said that *pardah* is not enjoined by the Koran and that she would continue to speak against it. Her family supported her and found a way out of the dilemma. There seems to be a ruling among some Mohammedans that the oldest brother of a bride may perform her wedding ceremony when no priest is available. They had recourse to this and the wedding took place before a crowd of friends while the high priest went off to Europe still denouncing the bride and her family.

Many of the reform movements in India center around the institution of marriage. There is the matter of early marriage. India has been notorious for child wives and child widows. Now it is illegal in British India for a girl to be married before she is fourteen. Some of the States have similar laws and there is a constant effort on the part of progressive Hindus to make the age even higher. Many Hindu reformers favor the re-marriage of widows, particularly of young widows. Formerly, practically all matches were made by the parents; now educated young people are beginning to do their own choosing, sometimes choosing outside their own caste and even outside their own religious group. The modern young woman has a new idea about sharing her husband with someone else and polygamy is on the wane. The passing of the joint family system, due partly to industrialization, is responsible for a new type of home life. Instead of entering her husband's family where several generations live together ruled by the mother-in-law, the bride of today has a fair chance of starting a new home with her husband.

Although the mass of Indian women are still illiterate the education of women and girls has increased immensely in the last few years. There are more girls in school and fewer of them drop out after two or three years. New girls' schools are springing up everywhere and more girls are going to co-educational schools. The All-India Women's Conference is agitating for compulsory primary education for both boys and girls.

More girls are going on into middle and high school. Two new ventures in our city of Jubbulpore are an Anglo-Urdo Middle School for girls and the beginning of the Maharashtra High School for girls. In the former, fifty Mohammedan *pardah* girls are enrolled. I saw them give some very good little plays, one a health play and the other showing the benefits of education for women. The high school classes for girls are held in the same building as the boys' classes but at different hours. Except for one con-

(Continued on page 47)

* Mrs. Alexander and her husband, W. B. Alexander, have served as our missionaries in India for more than thirty years.

Programs for Adult Organizations

For the Leader of the May Program

Theme for the Year: Seeing the Multitudes

Topic: *The Church and a Better India*

THE essential task of the church is to be the ambassador of Christ, proclaiming his Kingdom. All the church's activities, whether social service, education, the spreading of Christian literature, the healing of body and mind, or any other work undertaken for man, follow from the essential task committed to it. They are signposts pointing to Christ as the Savior of men and of human society. They are manifestations of His love in the hearts of His servants. They are the inevitable outcome of true and living faith in Him." This quotation from the reports of the international missionary conference held in Madras, India, last December turns our thoughts to the great task of the church. In our study of India we are seeking to keep the church central in our thinking, seeing how the church is becoming rooted in Indian life and ways and striving to meet the needs of the people to whom it ministers. Our theme for May, "The Church and a Better India," leads us to take a look at the environment of the Indian church and the work being done by the church and Christian missions toward improving conditions and lifting the people to better ways.

"Anointed to Serve" is the theme for the devotional service. Suggestions for its development appear in this magazine and were prepared by Lillian Childress Hall who, as librarian of the Attucks Library in Indianapolis, gave valuable help in the preparation of the program material for the series of programs on Negro Americans a few years ago.

In taking up the study of "The Church and a Better India" we will want first of all to inform ourselves as to the conditions that especially need improvement. Ask different people to be ready to give information briefly and informally along various lines such as the literacy ratings of the land, educational facilities especially in the villages, health conditions, economic ills, number of Christians in the entire country, per cent of population unreached. From books, magazine articles, and leaflets in our *Study Packet* much information can be gathered and thus the group will realize that the task of education, health, economic and social reform, is too great to be met by Indian people without help from the outside. We will then be ready to discuss the work of Christian missions and specifically the work of our own church as we share with the Indian church in its great task.

If you are using *India Packet I* you have five leaflets from which to work out your program: *Our Educational Work in India, Our Medical Work in India, Our Churches in India, Practical Christian Service, Pictures of Indian Christians.* The latter leaflet is a series of short stories which may be told by different people or one or two of them may be selected for reproduction. This leaflet would yield itself to a dramatized feature also, as a conversation between two or three missionaries exchanging news and experiences. Other leaflets in the *Study Packet* will be helpful in preparing this program, particularly *The Disciples of Christ in India* and *Cooperation in Kingdom-Building.*

Some groups may prefer to concentrate on some one or two phases of the work; or others, in keeping with local interests, may spend the period in study of some one piece of work. Additional information, needed if either of these plans is followed, may be gleaned from WORLD CALL, the *Christian Evangelist* and other sources.

Have you used the *Biography Set, Series Six* on India? People like to know about the missionaries and outstanding nationals in the work. One way to present the day's program would be to ask the person presenting the medical work to impersonate some well-known medical missionary who will briefly introduce himself (information gained from the *Biography Set*) and his fellow medical missionaries and the Indian doctors who work with them. If you wish to play up some one piece of work ask the person reporting on it to impersonate the missionary in charge.

If you are using *Study Packet II* the leader's leaflet contains ample suggestions for working out the program, gives questions for discussion, outlines the chapter from the study book, *The Church Takes Root in India,* and lists other source material. This packet contains the same leaflets as *Packet I.*

WORLD CALL has been giving us many interesting articles and pictures each month and the April number has an article that deals specifically with our own missionary work, written by Dr. Hopkins, who has been seeing our work for the first time. All these articles in all these issues cannot find place in our meetings—we wish we could use all—but as leaders we will want to call attention to them and urge that they be read by every member.

Of course you do not forget the helpful articles to be found in the all-India issue of *The Missionary Review of the World* and in every issue since. In February we find an article by Mrs. Azariah, entitled, "Save India Through India's Women." We have read many articles by the universally loved Bishop Azariah. He wrote one of the chapters in *Moving Millions.* We have used his book, *India and the Christian Movement,* as source material. Now through this splendid article we will be happy to come to know Mrs. Azariah also.

While speaking of magazines, an interesting exhibit might be made of all articles on India in all magazines to which the group has had access since we began this study. A loan arrangement on these magazines would bring a wealth of reading matter.

Front Rank, February 19, 1939, carries the first of a four-unit study on India entitled "India in Transition," by Rose Wright. The suggestions, "Seeing India through our own and India's eyes" could well be used in a meeting. Used as a dialogue for instance it would give opportunity for clever repartee, enlightening information, and might explode some superiority feelings.

Several people in their enthusiasm for *Himself,* that interesting autobiography of a Hindu lady, have suggested that it be given as a book review in a meeting. Someone dressed in an Indian sari might give it in the first person.

I hesitate to speak of the various films on India for I am told that they are booked for weeks ahead. If some other group should be having them perhaps you can plan a joint meeting. There are several very interesting stereopticon lectures available.

Are you making your fellowship periods a part of the India study? Have you had an Indian luncheon or dinner? A "Lotus Luncheon" sounds so just right for May. Suggestions for it and a wealth of other ideas are found in that helpful little book, *Fun and Festival from India,* by Rose Wright. No doubt you have been using it throughout the study but if you haven't—well, twenty-five cents will bring you a copy and we guarantee satisfying returns on your investment. On the opposite page of this magazine, under the caption, "Activities and Projects," appears a list of some of the interesting things that can be worked out using this booklet as the guide.

This May program, the fifth in our series, "Seeing the Multitudes in the Land of India," ought to bring us new appreciation of the work being done in India and fill us with desire to strengthen it.

The World Mission of the Church

The findings and recommendations of the International Missionary Conference at Madras are found in *The World Mission of the Church* which sells for 50 cents, and which is available from The United Society.

—EDITH EBERLE.

Programs for Young People

The suggestions on this page are for those young people's groups which are studying India and using the packet, "Indian Panorama." This packet consists of a study book (groups choose between "Dinabandhu" for seniors and "Moving Millions" for older young people), a forty-eight page handbook for leaders, and fifteen leaflets about our own missionary work in India. It is for the use of any young people's group, ages 16 to 24; senior Triangle clubs, Circles, unified youth groups, Christian Endeavor societies, schools of missions. The price for the complete packet is 85c. For any further information about missionary materials for young people write to the Missionary Education Department, Missions Building, Indianapolis, Indiana.—Rose Wright.

Suggestions for Session IV

Worship Suggestions

THOSE groups following either Course *A* or Course *B* will find appropriate for their worship the story of Suthin Bai as given in the leaflet "True Stories from India," from the packet, *Indian Panorama.* You might use a good picture of "Yishu Masih" as a background for your service. If you have any pictures of Jesus as painted by Africans, Chinese, Japanese, Indians, or people of any other countries, use them in this service and develop the thought that people of all races have found Jesus sufficient and that they recognize in Him such universal and at the same time such personal attributes that they embrace Him as one of their own. In painting pictures of Him or telling stories of Him they naturally give local color.

Daniel Fleming says, "When Christianity leaves Palestine and enters another culture, a decision has to be made as to whether one should aim at historical, theological, or archeological accuracy when painting biblical scenes, or whether local models and background may be used with the main interest liturgical and spiritual. We must remember that the West has learned to admire the works of Fra Angelico, the Van Eycks, Dürer, Rembrandt, and in our day preëminently Fritz von Uhde, without questioning the way in which they transferred the events of the New Testament to their own times. Is there not as much propriety in Chinese figures against the Chinese background? We, at least, must acknowledge inconsistency, if we concur in Italians painting Italian Madonnas while disapproving the various characteristically Asiatic and African expressions of this theme."*

An interesting development in the use of pictures in India is also quoted from Daniel Fleming as follows: "An outstanding experiment in providing low cost pictures in color for the Christian church has been made by the Committee on Christian Literature for Women and Children in Mission Fields, Inc., (New York) in cooperation with the National Christian Council of India. The committee's secretary, Miss Clementina Butler, heard that cheap pictures of Hindu religious themes and gods were abundantly available in color, and that such pictures were sometimes found on the walls of mud huts of village Christians. When in explanation they answered, 'We do not believe in these stories any longer but the pictures are pretty,' she resolved to do something about it. Several outstanding Western pictures, each with a single clear cut idea, as in 'The Good Shepherd,' were reproduced, but there was the fear that Western symbolism might be unintelligible and that such pictures would too much associate Christianity with white supremacy. For the past four years, therefore, prizes for Christian pictures by Indian artists have been offered."*

Show by the story from the leaflet how great may be the influence of these pictures in the lives of Indian villagers.

* From *Each With His Own Brush*, by Daniel Fleming. This is a most fascinating book containing beautiful pictures of Christian art from Asia and Africa. It is $1.50. It would make a fine Mother's Day gift. Available from The United Christian Missionary Society.

Course A—Passage to India

Subject: Illiteracy

In the packet, *Indian Panorama,* is a leaflet entitled, "Our Educational Work in India." This will be especially important for use along with your discussion of illiteracy. It will help acquaint your young people with what our church is doing educationally in India. In helping your young people to become really acquainted with different phases of our work, make a poster on which are the names and places of our schools in India, or use a map on which stations are located. Special mention may be made of the Burgess Memorial Girls' School in Bilaspur since it is one of the schools included in the Young People's World Friendship Project. Make a list of the missionaries whose present major responsibilities are educational and see that your group knows who they are. See the leaflet "Our India Mission." Use the article, "The Place of Education in India," in the *Missionary Review of the World* for October, 1938.

Course B—Indian Youth in Christian Action

Subject: Home and Family Life

Use for this meeting the story entitled, "In Love in India." (See leaflet 13 in your packet, *Indian Panorama.*) *Fun and Festival from India* will give you many interesting customs that are observed in Indian homes—customs regarding eating, dressing, cooking, etc. It would be appropriate to have an Indian dinner in connection with this study on home life. *Fun and Festival from India* will give you the needed information.

Activities and Projects

To any enterprising group India will suggest many ideas for interesting activities. Let us mention a few here that may start your thinking. Suggestions of source material and references for all of these are found in *Fun and Festival from India,* (twenty-five cents, from The United Christian Missionary Society).

1. In imitation of India's exquisite tie-and-dye work any group interested in crafts might get together to try their hands at that craft. All who have ever done it agree that it is most fascinating and that many beautiful things can be made.
2. Make the board for the game, *Moksha Patamu.* This is a most interesting game to play and may serve to pique interest in the Hindu religion on which it is based. The boards are fun to make, the game is fun to play. From two to four people can play on one board. Make as many as you need for your own group and share them with others in the church.
3. Collect poems and quotations from Indian poets. An illustrated scrap book of them would be constantly useful to your group in the planning of worship, banquets, or general programs, and it would be interesting for personal reading by members. Nearly any library has books of Tagore's poetry and you will probably find others. See the poetry and references to books of poetry in *Fun and Festival From India.*
4. Plan an Indian party, using Indian games, decorations, songs, folk stories (the libraries are full of Indian folk stories—ask especially for books of "Jataka Tales") and serve Indian refreshments in Indian style.
5. Make a picture map of India for presentation to another department in your church. Locate the mission stations from the map included in your packet, *Indian Panorama.* Picture maps are available for fifty cents. These are beautiful when colored and decorated with the pictures that come on a separate sheet for coloring and pasting on the map.
6. Write your own play about India. The life of a missionary or one of our nationals or some event in Indian history might very well be used as the

(Continued on page 46)

Devotional Study for Missionary Societies

Theme for the Year: Seeing the Multitudes

MAY

Topic: Anointed to Serve

Prelude: Quiet music.

Suggested hymns: "Help Somebody Today," "Give of Your Best to the Master."

Prayer

Leader: Mahatma Gandhi, that great leader of India, has revealed his high regard for service in the following poem which is found in his collection of poems, entitled, *Songs from Prison.**

This and this alone
Is true religion—
To serve thy brethren:

This is sin above all other sin,
To harm thy brethren:
In such a faith is happiness
In lack of it is misery and pain:

Blessed is he who serveth not aside
From this strait path:
Blessed is he whose life is lived
Thus ceaselessly in serving God:

By bearing others' burdens,
And so alone,
Is life, true life, to be attained.

Nothing is hard to him who, casting self aside,
Thinks only this—
How may I serve my fellow-man?

If the joy and duty of the Christian is the imitation of Christ, surely no greater authority for missionary work within the church need be sought than these words of the Master: "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4:18-19.)

Jesus said, "Go ye and make disciples." The going is to be continued until folks farthest away have heard. Some people are bounded by the horizon of the town where they live, some by a particular church to which they belong, some the denomination, some the state or even the nation. Jesus fixed the horizon of his followers as that of the entire world. He talked in terms of all nations, all races, and the world.

His followers are to go to every land. Some may be free to give their full strength and time to teaching and preaching the Christ messages. These are highly favored in privilege. Some may go to those far distant lands where Jesus is not known but where the need of Him is pathetically great. These are the most highly favored in the privilege of service accorded them. The great majority everywhere are absorbed for most of the working hours of the day in earning something to eat, something to wear and some place to sleep. Yet where there is the warm touch with Jesus there will be some service strongly and sweetly fragrant. There is always some bit of spare time, with planning, that can be used in some direct service in the church.

A secret life of prayer, an open life of purity, an active life of service—this three-fold ideal ought to be found in every Christian heart. The service life grows up out of the other two. Its roots must lie deep in prayer and purity. This explains why so much service is fruitless. It is not rooted in rich subsoil. The nearer one gets to God the nearer one will find himself getting to men. Often we find ourselves getting wonderful glimpses of God as we give help to somebody. The more one knows God the deeper is the longing for a quiet time with him, the stronger is the yearning to be pure, and greater is the passion to help others regardless of sacrifice involved. There are always three turnings of a true life—upward, inward and outward; upward to God, inward to self, outward to the world.

"The spirit of the Lord is upon me," said the Master, and then went on to outline the task to which he was committed. It was an ambitious far-reaching program. But Jesus was ambitious in service. All the needs of all mankind in all the world! And we, his followers, must have the same long reach, for we also are anointed to serve.

Prayer: Our Father and our God, we are thankful for so many things, for all that life has brought us—for family, friends, life's joys and sorrows, and especially for the privilege of service. We remember with understanding the words, "Inasmuch as ye did it unto the least of these my little ones, ye did it unto me," and resolve that our lives shall become more useful, as we attempt to preach and heal, and set at liberty those that are bound. Our interest knows no bounds, but we need zeal for the carrying of the gospel and a desire to love others as ourselves. We pray that love may take us the second mile as we try to serve Thee through the church. Amen.

—Lillian Childress Hall.

Mrs. Hall is the librarian of the Attucks Branch of the Indianapolis Public Library. She has been responsible for placing branch libraries in several schools in the city and in the Lockefield Gardens, a housing project for Negroes. She is a member of the Second Christian Church and has served as president of the Phyllis Wheatley Y.W.C.A.

* Published by The Macmillan Company, used by permission.

Echoes From Everywhere

Back in Damoh

Upon my arrival in Bombay following my recent furlough, many letters greeted me. In one was this statement made by a missionary in another area, "It looks is if you might get a break in the Damoh District. Hopeful responses from the Chamars there, are reported. They need you to work among the women."

Soon after I reached Damoh we went to a village where a family of four sweepers were baptized recently. Two of the evangelists here have expressed the belief that many sweepers in groups will accept Christ in the near future. The Sahib in charge of work among the men was called to talk with one of these groups, and on my first Sunday here these men attended church. The Bible women are very optimistic. This is the encouraging situation to which I have returned, a good beginning for a new term of service? What a challenge it is to me! Is it a challenge to you?

—Ann Mullin.

Damoh, India.

Commencement at Colegio Internacional

Commencement exercises were carried out in a very fine way. We had one of the best crowds I have ever seen. The Minister of Education was present and gave the diplomas to the graduating class. He was not supposed to make a speech but he volunteered some very gracious remarks saying some complimentary things about our school. The fact that he has had his own boys here, and still has one with us, made his remarks seem most sincere.

The Director General of the public schools was with us and presented the certificates to those graduating from the Primary Department. He, too, offered some very gracious remarks about the work the school is doing.

Fred W. Hughes.

Asuncion, Paraguay.

Sharing in Shanghai

We hear calls for help on all sides here in Shanghai. In our American School and Community Church we are finding glorious opportunities for sharing. My children have taken some of their precious toys to school to put in the white gift baskets. Every day I hear remarks such as this, "Can't I have my allowance early this week? I want to buy some Red Cross Stamps," or this, "Can't you find some extra work for me to do so I can earn my Christmas offering?" Mary's class is decorating a tree to send to a convalescent home near here. The woman in charge wrote and asked if the church would provide a Christmas treat, saying that her budget would not stretch that far. I am delighted that Christmas

seems to mean gifts to the poor and needy this year and happy that our little folks are finding early in life that the real spirit of Christmas is sharing with others. Our biggest gift is sendng our doctor Daddy away. But we know how they need him in Hofei. A recent letter from Mr. Burch tells of two of our Christian women dying in child birth because there was no doctor there. We know the whole city will rejoice to hear that the foreign doctor is back.

GRACE CORPRON.

Shanghai, China.

Fun Giving to the Lord

Bongelemba Nathanael, one of our native teachers in the I.C.C., is having more fun giving to the Lord than anyone I have seen in Congo. He is a consistent tither but allows his tithe to accumulate for a few months and then he gives it to some special project, either the Bolenge church, the Coquilhatville church where he was an elder for some years, or one of the up-river churches. Recently he sent a gift to the new Bible Training Institute of the Congo Balolo Mission, our neighbor mission, under whose teaching Bongelemba gave his heart to Christ. His latest tithe was given to our own Congo Christian Institute which is always very much in need of funds.

All of this special giving is in addition to a regular weekly offering which he gives in the Bolenge church service.

A few weeks ago one of the men in the Bolenge village told me that all of the people there greatly admire and respect Bongelemba because they can see in his face that he loves people. He certainly has a charming, ready smile for all. His wife, Bonbundo Louise, is a Sunday school teacher, a teacher of the women during the week, a member of the missionary society, and is not afraid to speak before a meeting of men and women. They have no children of their own but have a houseful of nieces and nephews. Lucky youngsters!

VIRGINIA M. CLARKE.

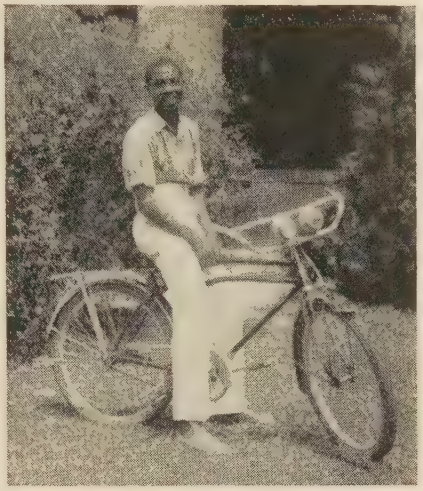
Bolenge, Africa.

Hidden Answers

1. What new missionary recently received appointment to go to India?
2. Where is the "Thirsty Land" and what are the "Living Waters?"
3. Describe the purpose of the Home Missions Planning Council.
4. Greenwood Johanna Clara has what to do with the church?
5. What action was taken recently by the United Society Trustees regarding Anti-Semitism?
6. What pioneer missionaries celebrated anniversaries in January?
7. Name some of the trends in Christian education.
8. What important series of articles will appear in forthcoming issues of WORLD CALL?

"Sammy is Some Boy!"

"Boy! Was that some ride?" Such was the last sentence of a theme Sammy Chatman wrote about "The Happiest Day of My Life," the day his mother sent him a bicycle.



Sammy lives with his grandmother on Champion Hill, the scene of a decisive battle during the Civil War. It is seven miles from Southern Christian Institute and unless the boy travels this distance each morning and night his opportunity for an education is only slightly better than was his slave grandmother's. Sammy walked these fourteen miles every day for three years—and then his mother sent him a bicycle! Do you wonder that he smiles? Sammy read more books, received better grades, played more baseball, did more teasing and walked more miles than any other boy in the ninth grade. Teachers and students at Southern Christian Institute say, "Sammy is some boy!"

Damoh Boarding School Boys

Many of the boys in our boarding school in Damoh come from poor families who not only are not able to pay the full fees, but have not the means to furnish sufficient clothes for their sons. A week or two ago a ten year old boy who had been in the hospital for four days suffering from malaria was well enough to be discharged Saturday evening but begged to be allowed to remain in the ward another day as he did not have clean clothes to wear on Sunday for the services.

December 4 was observed as Thanksgiving Sunday in the Christian Church at Damoh. The boys in the boarding school decided to go without the fruit they have been accustomed to get twice a week and give the amount thus saved as their thank offering. This is the only semblance of dessert they get at any meal throughout the week so it meant something for them to do without it.

W. E. GORDON.

Damoh, India.

In Memoriam

Mrs. Nora Rimstidt, February 7, 1939, Rockport, Indiana. Active member of missionary society and church, serving in many capacities. Never missed an issue of WORLD CALL. Age 67.

Mrs. J. W. Bastin, February 1, 1939, Central City, Kentucky. A life-long member of the Christian Church and for many years president of the missionary society.

Elizabeth E. Williman, January 29, 1939, Rochester, New York. Devoted member of First Church and of the missionary society since its organization. Age 80.

Mrs. Amelia Calmes Baldwin. January 25, 1939, Winchester, Kentucky. A devoted member of the First Christian Church and the missionary society.

Mrs. Georgia Moss, January 11, 1939, Indiana, Pennsylvania. A person of genuine worth, loved by all who knew her. A devout Christian who lived her Master's teachings.

Mrs. Auta Pratt Nichols, January 2, 1939, Berkeley, California. Member of Christian church and active in religious work for fifty years.

Mrs. Daunah Wallis Rothe, January 8, 1939, Berkeley, California. Devoted church member and active in missionary society. Age 64.

Mrs. Harriet Belden, December 30, 1938, Cleveland, Ohio. Lived in Canton, Ohio, practically all of her life. She was an active church member. Age 79.

Mrs. J. C. Atchison, February 9, 1939, Gower, Missouri. Had a large and worthy part all her life in church work. President of missionary society of her church for 35 years. Age 82.

Mrs. N. S. Kitchens, February 7, 1939, Birmingham, Alabama. Outstanding leader in First Church, Birmingham. Eager to help all in need.

Mrs. Florence W. Robinson, February, 1939, Houston, Texas. Devoted and beloved member of the Woodland Christian Church. Age 71.

G. K. Berry, February, 1939, Portland, Oregon. Christian minister for sixty years. Age 84.

Mrs. Lillian K. O'Bannon, February 8, 1939, Corydon, Indiana. Faithful member and devoted worker of the Corydon Christian Church all her life. Age 71.

New Worker at Centro Social Morelos

We are rejoicing over the coming of Daniel Lopez de Lara to take the place left vacant by the death of Santos Castillo in September. He has studied two years

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Helps for Leaders of Junior Groups

You will remember that the introduction for the foreign mission unit of study—"Friends in India"—was given in these pages last month. Below you will find the helps for the five sessions of that study. The introduction and leader's material for two sessions of a new unit—"Paul, the Fearless"—are also given this month. The children's materials for "Friends in India" are found in the March 5 and April 2 issues of King's Builders, and for "Paul, the Fearless" in the April 2 issue.—Mabel Niedermeyer.

Friends in India

By Grace McGavran

READ and study the entire unit. Then have a meeting with the children who will lead the five sessions. At that time, (1) consider, briefly, the plan of the unit; the theme and purpose of each session; (2) round up any of the department's materials on India if they have such—books, pamphlets, stories, pictures, objects, maps; (3) together decide whether to attempt a general museum or just a few sections, and if the latter, which sections. Study procedures and plan how to carry them out. (4) Look over the sections on sources in the Introduction and order what you will need.

April 16—**God the Father of Us All**

The purpose of this session is to remind the children of Jesus' teaching about friendliness with all peoples, to help them to think of God as Father of us all and to start thinking of those members of God's family who live in India. You will note the suggestion to begin building the museum today. In general this will have three sections:

The Book Section: Start this with any books on India you may have, for loaning out or for looking at during the session. A librarian and assistant should be appointed to care for this part of the museum and they should have a bookshelf and table with chairs around it for convenient use of the books.

The Picture Section: At least a few pictures will be available. Start with those you have collected and ask the children to work at finding others. You may, if enough pictures come in, divide them into sub-sections such as Scenery, Animal Life, Cities, Country Life, Arts and Crafts, Costumes, our Mission stations, and so forth. A small table should be available for any books or pictures. Posters, original drawings and maps may be included in this section. See the Children's Special Packet, "At Work with a Doctor in India," for poster suggestions. Begin work on the picture map of India.

The Display Case Section: These may be made of orange or apple crates lined with paper thumb-tacked in. Into each compartment put an article or group of articles with an explanatory card. Or make a scene to go into it. See the childrens' materials for the description for building such a scene. This section of the museum may have just a few cases, or there may be a great many.

During your work period today give time to sort materials which are on hand for use in the three sections. If you have decided to start actual work, have hammers, tacks, crates, wire, etc., at hand so that actual progress may be made. Discuss things each might bring for next time. What is planned will depend largely on the community. If articles can be borrowed, placing these in cases especially prepared to display them to advantage and preparing cards telling about them will be quite enough. Where articles cannot be borrowed, setting up a scene, costuming dolls, making a poster, or original drawing, browsing among books, or making models may be wise.

April 23—**On a Preaching Tour**

Through this session the children will be helped to see the church presenting the religion of Jesus to our Indian friends. Go over the suggestions and materials given with the Junior leader. Perhaps you will prepare the prayer. One of the mothers might be asked to take part in the little skit surrounding the reading of the letters with the children who are to read them, (see Children's Material). Otherwise have the letters read with just a word of explanation by the child leader.

The committee preparing the report on the preaching phase of our missionary program in India may need your help. Be ready to make suggestions and to call forth their own ability should they call on you. They may give some incidents about preaching, about Christian Sunday schools, about Sunday schools for non-Christian children, about the Bible women, about bazaar preaching, about touring in villages, about visiting homes, etc.

Add to the Picture Section, the Books Section, and the Display Case Section during the work period today. This activity should build up general India background, and browsing among materials will give ideas. If you need something extra suggest soap-carving some models to be displayed against a black background. Be sure to have Ivory soap, knives and pictures of some things which might be carved, such as temples, idols, elephants, etc., at hand.

April 30—**One Day at the Hospital**

Through this session the children should get some idea of a typical mission hospital.

The materials in the Children's Special Packet—"At Work With a Doctor in India"—will be most helpful for today's study. Have a copy available for your Juniors. The child bringing the report about our medical work in India may include the story of Dr. Moti Solomon in her report, or another child may prepare a second report dealing specifically with Dr. Solomon and her work in Bilaspur. You may be needed to give some guidance in the preparation of these reports. They may give figures as to hospitals, dispensaries, etc. Or they may tell some incidents of medical service. They should tell something about health education and training in keeping homes clean and free of germs.

Help your Juniors to evaluate their work thus far, and to plan wisely for the use of their time in the remaining sessions. Is building their museum affording an activity of real value to the study? If not, how can you guide it into more worth while channels?

May 7—**Attending a Mission School**

This session should give the children a glimpse of a village school and of some other educational work of your church in India.

Go over the suggestions and plan for today's meeting with the Junior leader and decide what to use and who will take part.

Another committee of Juniors will make four reports on "The teaching work of our church in India." You will make available for their use those sections of the materials received from Missions Building which deal with education. If possible mark the places where specific material for these reports will be found. You may need to meet with the children and help them find it and prepare what they will say. The reports are to be about the following: (1.) The need for schools in India. (2.) Our church's schools in India, a short report of ordinary schools. (3.) Some special schools, such as theological and medical schools. (4.) An experiment in schools. Something about *one* of the unusual schools; for instance, one of those where they train girls for home-keeping.

You may be asked to tell the story today. If so, you will find it in the April 9 issue of *Junior World* under the title, "A School for Tulsi."

May 14—**Learning to Farm in India**

Through this session the children should see how better methods of farming, sponsored by the church, result in more and better food and stronger bodies for the children of India.

The Junior leader for today will need your help and guidance in planning your program. Several possibilities are present—use of lantern slides, (or moving pictures if available), a talk by a missionary if one is near enough to come

to you, and guests for your meeting if you are not planning a sixth session to which you will invite your guests. Help your Junior leader to decide which of these will be a part of today's service.

You will also be called upon to help plan the dedicatory gift service. This may be quite similar to the customary offertory service with an appropriate setting. A table covered with a white cloth with a lighted candle at either end and a place between to hold the gift would be effective. One or more Juniors may bring the gift forward, depending upon the size of the gift, itself. Perhaps you may lead this part of the service, making it as worshipful as possible.

Guide the Juniors in their decision of further use to be made of the exhibit.

Paul the Fearless

By Mabel Niedermeyer

Scope

This unit will cover a six weeks study of the adventures of Paul as he shared with others the story of Jesus. It will emphasize Paul's love for Jesus, his friendliness and concern for others, and his courage in facing dangers and hardships.

Desired Outcomes

Through this study, we hope the Juniors will attain:

1. An appreciation of Paul as a great leader; a knowledge of the times and circumstances in which he worked.
2. A realization of the values of such qualities of leadership in specific situations familiar to Juniors; a desire to be trustworthy, unselfish and fearless in all our relationships.
3. A realization that the Christian church today is an outgrowth of Paul's steadfastness and work.

The Experiences of the Juniors

There are certain experiences which the Juniors are having which must be taken into consideration as we guide them in the study of this unit. These include the following:

1. Hearing unrelated stories of Paul and unrelated teachings about Paul.
2. An interest in heroic adventure.
3. An interest in travel, in boats, and in sea stories.
4. An introductory knowledge of the ancient world through their studies in school.
5. An interest in geography.
6. Receiving and writing letters.
7. Having or not having an idea of the development of their own church and its relation to the early church.
8. Admiration of such moral qualities as courage and determination, and the ability to withstand hardships.

The Development of this Unit

This unit provides for a study of the man, Paul, through a discovery of his deeds and hardships on his missionary journeys, and through the letters which he wrote to the churches, and his personal friends. It is impossible to include all the details of this man's travels and work. Indeed, there is question as to the advisability of such a detailed study for Juniors. An attempt has been made, however, to provide the Juniors with a broad background of the life of Paul, and to introduce those incidents in the story of his life as will give a comprehensive view of the type of work which he did and the kinds of hardships which he faced. His journeys as such are not particularly emphasized. This is not a study in geography so much as it is a study of the man, himself. Hence Paul's journeys serve in this study to show us the courage and determination of the traveler himself. As such, map-making is a part of the study, and makes its contribution to the whole.

Other activities suggested with this study include the collection of materials—some to be made during the study—for an exhibit about Paul, the writing of a book telling about Paul's experiences, and studies and reports concerning various things which Paul did. Several of these activities will be carried on during the whole study, while others are suggested for one session only. Picture studies and interpretations will also be used during the course of this unit. Further, periods of discussion have been provided—discussions which will help those who participate to appreciate the Christian qualities of this great missionary leader as well as challenge them to emulate those sterling characteristics in their own lives.

The Question of Leadership

This unit of study will no doubt be used by various and varied groups of Juniors. Some groups will be more advanced than others. They will be more familiar with session plans which will call for Junior leadership. They will be better able to assume the responsibility for leadership than the less advanced groups. The session plans have been constructed with these differences in mind. In some places the phrase "Adult or Junior leader" appears. This was done so that the individual groups could follow their own wishes in this matter. Those groups who are accustomed to have their Juniors act as leaders, may wish to have one of their own number assume the responsibility in these cases. Other groups will in all probability be led by their Adult leader until such a time as training and experience will lead them to change this policy. It is advisable in the latter case gradually to place more responsibility upon the Juniors, themselves, care being taken not to shift this burden too rapidly.

Bibliography

For Adult Leader:

The Book of Acts and the Letters of St. Paul. (New Testament)

In the Steps of Paul, H. V. Morton.

The Man From Tarsus, L. O. Lineberger.

The Life of Paul, Robinson.

O'er Land and Sea with the Apostle Paul, A. A. Action.

For Juniors:

Paul the Dauntless, Basil Matthews.

Paul, Son of Kish, Lyman I. Henry.

Pictures

Write to W. A. Wilde, 131 Clarendon St., Boston, Mass.; George P. Brown and Co., 38 Lovette Street, Beverly, Mass.; and to the Perry Pictures Co. of Malden, Mass. for their catalogues of pictures. They have masterpieces of the life of Paul and the world in which he lived reproduced in small and large sizes at reasonable prices.

"Follow Me," by Tom Curr. This can be secured in large size from the St. Phillips Society, 1664 Glenmount Avenue, Akron, Ohio. Price $1.00. This will make an excellent picture for framing for your Junior room.

May 21—Paul's Early Training

During this session the Juniors will discover the background and early training of Paul and the influence of his boyhood days upon his later life.

You, yourself, will want to become familiar with the background of Paul's life and his early training so that you will be able to supplement the materials given in the unit and also to guide the Juniors in individual study should they care to read further on this theme.

Have as many source materials available as possible. Meet early with the Juniors who are to help today so that you can help them to select any pictures or other materials which they will want to use in this study.

May 28—Right About, Face!

It will be the purpose of this session to guide the children into a knowledge of Paul's great adventure on the road to Damascus, to help them understand the significance of his conversion, and the courage with which he began his new life.

You must be prepared to help your Juniors see the connecting links between last week's discussion of the boyhood of Paul and the events which are to be studied today. Do not confine yourself to the bare facts of the story as given in the children's session plans. Familiarize yourself with the whole story as found in Acts and in other books which are available.

Help the Juniors to see that for Paul to become a Christian meant completely changing his views about Jesus and his followers, that it meant turning from much of his boyhood training in the strict observance of the Jewish law. Also bring out the fact that his new way of life would of course mean giving up the profession for which he had been trained—a Jewish Rabbi—and would result in possible persecution by the Jews as he had been persecuting the Christians. But do not stop with a discussion of Paul's courage. Lead the Juniors to see that it takes courage for us to turn from our wrong-doing and to do that which we know is right and Christian, and that our heavenly Father will give us strength to do the right.

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Easter Sunrise Carol Service

The seventeenth annual outdoor Easter Sunrise Carol Service on the Monument Circle, Indianapolis, Indiana, April 9, sponsored by the Ogden Junior Chorale, is expected to draw a larger crowd than ever this year. Last year the police estimated the crowd at fifty thousand.

Approximately 800 persons cooperate to make possible this successful, city-wide, interdenominational celebration of Easter with all its beauty of music, flowers, doves, pageantry, flags, children and the Dawn. Of this number nearly 500 are children from various churches and other groups, robed in white surplices and caps, who sing the glad Easter songs in a massed chorus. Others are young people and adults who give of their talents, services or materials. The service is not commercialized in any way. The program is broadcast over station WIRE.

Teacher-Training at S. C. I.

THE work of the Teacher-Training Department of Southern Christian Institute has been extremely interesting this year. In addition to our usual work, we were one of five or six colleges in Mississippi to which the State Department of Education assigned a group of twenty special students, supported by N. Y. A. funds, for an intensive one-year course in teacher-training. This is a part of a state-wide project in Mississippi to improve the quality of teaching and thereby raise the standards of Negro rural schools.

The instructors whose task it is to teach this special group are earnestly striving in the brief time these students can be with us to give them as thorough a preparation as possible for teaching in the elementary schools of the state. The classes in education are held at the Community School which is the elementary school maintained by the Southern Christian Institute. This school serves as a laboratory for the students.

Because the typical rural teacher in Mississippi has little teaching equipment and few devices for making instruction interesting and effective much emphasis is being placed upon the making of such materials and equipment and to school room decorations.

Each member of the special group of students is assigned for a few hours of work each week with some member of the Community School faculty. By this means valuable experience is being gained in many types of activities related to teaching.

With the aid of these students an attractive library and reading room has been arranged for the children of the Community School. Under supervision, the work of classifying books, the making of bookcases and furnishings, and the decorating of the room were carried out by this group. Two at a time serve as librarians during the period that the library is open.

Thus through our work with these students, the Teacher-Training Department is attempting in its small way to help make the rural schools of Mississippi better for Negro children.

—KATE LOUISE COWDERY.

Southern Christian Institute,
Edwards, Mississippi.

Book Chat

(Continued from page 25)

tence, the secret of all our present confusion. The antidote for this epigram is to read the book which is a rather complete exposition of much of the productive work wrought by the liberal point of view.

Books Mentioned on Page 25

THEORIES OF RELIGIOUS EXPERIENCE by John Morrison Moore. Round Table Press. New York. 253 pp. Price $3.00.

CHRISTIANITY AND THE CREATIVE QUESTS by Gaius Glenn Atkins. The Cokesbury Press. Nashville. 232 pp. Price $2.00.

THE ART OF COUNSELING by Rollo May. The Cokesbury Press. Nashville. 247 pp. Price $2.00

TRICKS OUR MINDS PLAY ON US by Karl R. Stolz. The Cokesbury Press. Nashville. Price $2.00.

Books Received

THE HOLY SCRIPTURES—Numbers with Commentary, by Julius H. Greenstone, Ph.D., L.H.D. Jewish Publication Society of America. Philadelphia. $2.50.

BAPTISM IN RELATION TO SPIRITUAL LIFE, by O. B. Stockford. Published by the author, 3840 Sixth Street, S.W., Calgary, Alberta, Canada. Free upon request.

THE MELLOW FRUITS OF EXPERIENCE, Revised Edition, by L. M. Zimmerman. United Lutheran Publication House. Philadelphia. Price 35 cents; 3 for $1.00.

GEORGE W. TRUETT, by P. W. James. The Macmillan Company. New York. $2.50.

CHRISTIANS IN ACTION. A record of work in war-time China by seven missionaries. Longmans, Green & Co. New York. $1.00.

THE CLUE TO HISTORY, by John MacMurray. Harper & Brothers. New York. $2.50.

WELCOME HOUSE, by Jesse Eleanor Moore. Friendship Press. New York. Cloth $1.00; paper $.50.

THE CHURCH FACES THE WORLD. Edited by Samuel McCrea Cavert. Round Table Press. New York. $1.50.

A TEN-CENT HISTORY OF "MUSIC IN WORSHIP," 2nd Edition, by Charles Buttz Titus, Cherokee, Oklahoma.

HARMONY IN MARRIAGE, by Leland Foster Wood. Round Table Press. New York. $1.00.

LUTHERAN ELEMENTARY SCHOOLS IN THE UNITED STATES, by Walter A. Beck. Concordia Publishing House, 3558 S. Jefferson Avenue, St. Louis, Mo. $2.50.

FAR AROUND THE WORLD, by Grace W. McGavran. Friendship Press. New York. Cloth $1.00; paper $.50.

YOUTH LOOKS AT RELIGION, by Arthur C. Wickenden. Harper & Brothers. New York. $1.50.

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A Summer Study Opportunity

DEAN FRANK H. MARSHALL of the College of the Bible, Phillips University, announces the opening of the Graduate School of the Bible in the Rockies for August, 1939.

Realizing that many ministers desire to combine recreation with graduate study, he and President Briggs located the ideal spot in the Rockies for such a school at Association Camp, Estes Park. Cabins are available but must be reserved early since August is the busy month.

Four of the Bible College faculty will conduct classes during the morning hours: Dean Marshall, Dr. Ralph W. Nelson, Dr. Wilfred E. Powell, and Professor Stephen J. England. The afternoon will be given to recreation: hunting, fishing, mountain climbing, etc. The seminars, under the leadership of four of the nation's outstanding scholars, are scheduled for the evenings.

Provision is made for meals at popular prices, opportunity for organized playground activities for children, and facilities for mountain recreation and sight seeing. Under the shadow of Long's Peak, with Ypsilon directly in front and Twin Sisters in the rear, and the unsurpassed mountain scenery, invigorating in itself and inspiring in its effect, one feels the urge to study and learn of the great unseen Dynamic behind the universe.

Saving the Lost

This is our season for intensive work in the villages. We live in tents, 5 Indian preachers, the Livengood family and 3 camp helpers. The days are spent in teaching and preaching in the nearby villages. In the evenings we have magic lantern lectures or go and visit with the people. Just now we are giving special attention to the untouchables as these are the ones who need help the most.

One camp was on the bank of a river near the village of Narsingarh, thirteen miles from Damoh. In Narsingarh the preachers noticed that a middle-aged man with a long black beard listened with great interest and followed them from one meeting place to another. After a few days he sought a private interview and said he wanted to become a Christian. He has two wives, but this is no offense in Hinduism. The fourth member of the family is Bharosa, the eleven year old son of the Kachi wife.

We talked to all four of these people and found that they were sincere in their desire to follow Christ. We explained to them the good news of salvation through Christ, and a few days before we closed the camp I baptized them in the river. Two days later our preachers had a dinner party for them. They will continue to live in the village where the man has a job as sweeper at the government rest house. The whole family does clean-up work in the village and they get grain for their services. They also own five goats and have a field which they cultivate. One of our preachers will visit them each week and give them further teaching.

They are all very happy because, whereas they were no people, they have now become God's people. They were despised and unloved but now they are beloved brethren. They will live in the same place and do the same work but they are not the same people for they have been born again.

F. E. LIVENGOOD.

Damoh, India.

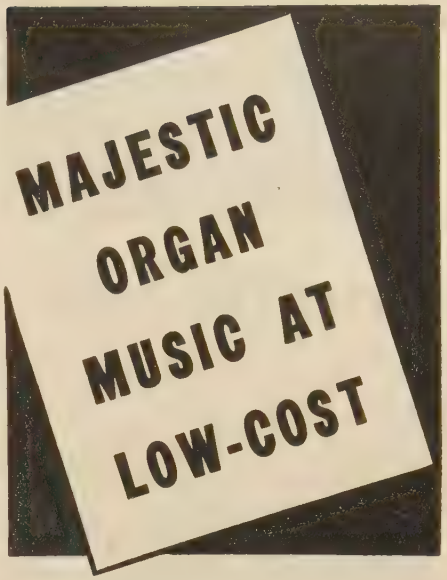
Christian Churches of Jamaica Celebrate

FEBRUARY FIRST was observed by Christian Churches of Jamaica simultaneously with other churches of the same faith in many lands. It was a world-wide fellowship day among the Churches of Christ. In the Island, Christian churches gathered in various centers for the festal occasion. The four churches of Kingston-St. Andrews met Wednesday evening in the community center of the Duke Street Christian Church, where they enjoyed a sumptuous feast prepared and served by a group of women and their helpers of that church. The crowd of nearly one hundred people was also treated to a splendid program of music and speeches while they sat around the tables. E. A. Edwards of Torrington and Kings Gate Christian churches presided. Just before dinner Daniel Talor, devoted member of Kings Gate Church led our devotions. All were moved as they listened to this elderly saint, who is blind, read a passage of Scripture by use of the Braille text, and his fervent prayer was a benediction to all.

The music of the evening consisted of gospel songs and hymns that were composed, either the words or music or both words and music, by song writers of Christian Churches. Mr. Evans sang as a solo, "The Christ of the Cross," by Frank Huston, and Miss Claire Edwards and Mrs. Steele rendered as a duet, "It Pays to Serve Jesus," by the same author. Miss Carr sang "Beyond the Sunset," by Mr. and Mrs. Virgil P. Brock. The banqueters joined heartily in singing a number of familiar songs and choruses.

The main address of the evening was given by E. Roy Moon. He pointed out the beautiful simplicity of the New Testament church.

Torrington, Kings Gate, Pretoria Road and Duke Street Christian churches were all well represented. It was a time of rich fellowship for all present, and they left talking of plans for the next annual celebration in 1940.



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News from the Homes for the Aged

Two deaths occurred in the Emily E. Flinn Home in Marion, Indiana, during February. Miss Phoebe Carr passed away on February 7 at the age of 86 years. She entered the Home in 1933, coming from Ripley, Ohio. The oldest resident of the Home in Marion, Mrs. Susa Clay Huston, affectionately known as "Aunt Susie," died on February 25. She was 97 years old. She was born in North Folk, Virginia, and was the widow of John Huston, one of our pioneer preachers.

H. H. Elstun passed away at the Illinois Christian Home in Jacksonville on February 10. He entered the Home in 1934 with his wife who survives him. They came from the Central Church, Indianapolis. He was 85 years of age.

Two new guests entered the California Christian Home for the Aged in San Gabriel in February. Mrs. Ella Bassett entered from Fullerton, California. She is 78 years old and has been a member of the church for many years, serving in numerous ways in her younger days, and is deserving of the church's care now. Mrs. Florence Hornaday entered from Inglewood, California. A faithful member of the church for 65 years, she has now, in her eighty-first year, found refuge in the church.

Death visited the California Home twice in February. Mrs. Virena Wight, who came to the Home over three years ago from Eastside, Long Beach, Church, passed away on February 4, at the age of 84 years. Mrs. Sarah Parish passed away on February 20. She came to the Home from Fullerton, and was 88 years old.

Nine of the guests in the California Home are past 90 years of age, the oldest being Mrs. Susan Hunt, who celebrated her 99th birthday on February 9.

Echoes from Everywhere

(Continued from page 39)

in the Union Seminary in Mexico City, and the faculty has granted him petition to allow him to study with us the subjects he needs for graduaton and to go to Mexico City for the final examinations. He will be married to a very fine Christian girl at the end of this year. He is fitting in beautifully in the work and people take to him quickly, especially the boys. He is going to be a great help with the young people of the church, too.

RUTH LESLIE.

Aguascalientes, Mexico.

Hearing and Believing

We met a woman I must tell you a bit about. When I went out of the tent two women were sitting there by two baskets. The women by the house seated us but did not come and sit by us. So I turned to one of these women, saying, "Have you ever heard of Jesus, the true teacher who loves you and gave his life for you?"

She surprised me by saying, "No, I have not, but oh, tell me about Him."

Then I began and she took it in and was all thrilled and so eager to hear every word. I told her of the Cross and a lot of other things.

She turned now and then and told her women friends. I could tell she got my meaning. "Oh, you say to give up idols and to take Christ—all right, I'll do that, I want him, I understand, I will come to the bungalow to get more teaching. I will learn the songs, will you teach me?" By the time we had talked and she had repeated my words after me, she began to pray, "Oh Father, God, hear me and forgive my life-long sins. Oh Jesus, who gave his blood for me, do hear me and save me." It was a touching thing to hear her. She seemed glad to know there was a home for the soul to which we would go and not return. She said, "Oh do come to our village, too."

I asked her to tell her husband of Jesus.

MYRTLE FURMAN.

Kotmi, C. P., India.

"Smiling Fellows"

There are two pupils whom we call the "Smiling Fellows" because they always go out of their way to greet us with a smile and a good morning. They are brothers, Bafe and Bokau, and they brought their wives and four children to the Mission Station to go to school, there being no evangelist in their village. There wasn't a place for them in the student teacher's squad but they smilingly said that didn't matter—they'd get along without regular pay. So they immediately started to build a house; have attended both morning and afternoon schools and are making splendid progress. They cut wood, worked at odd jobs, and finally proved to be so serious and dependable that they both were given regular employment. Bafe works in a missionary's garden and cares for his chickens; Bokau buys wood and fires the boiler at the hospital. It is through devoted Christians and teachers such as these young men that the gospel is being carried into the far places of Congo.

—NEWS LETTER.

Mondombe, Belgian Congo.

The Voice of Love

I am my brother's keeper;
While there are ignorant ones,
I am responsible;
While there are despoilers of life,
I am guilty;
While there are lost souls,
I am not saved.

—CHAUNCEY R. PIETY.

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City.....State.....

Address all communications to

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Indianapolis, Indiana

Programs for Young People

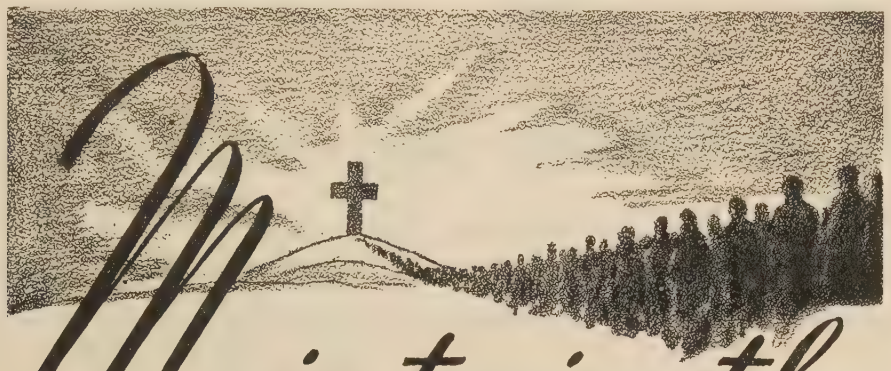
(Continued from page 37)

basis for an interesting play. *Tales from India,* by Basil Mathews, or *Dinabandhu* would contain stories that could readily be dramatized. Biography Set, Series VI is the most inclusive material about our missionaries. Of course folk stories could also be dramatized though with less value.

7. Make lotus flower napkins for one of your church dinners or teas. If you are ambitious you might make large centerpiece lotus flowers, waxing them so that they will hold up for many occasions.

8. Learn Indian songs or *bhajans.* One is given in *Fun and Festival From India* where you will also find the list of others that will probably be available in your public library. Offer to sing these songs for some other group in your church.

In addition to the above suggestions and many others that are found in *Fun and Festival From India* you will think of other activities as you get along further in your study. No matter what course you are following from *A Course on India for Young People* be sure to read all of the others for the ideas that they will give.



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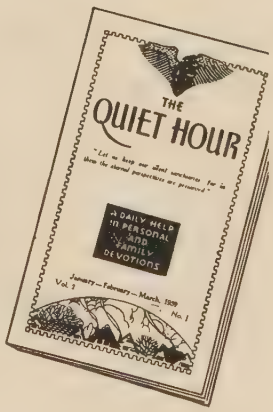

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At the Lord's Table in Damoh

As I sat in church one Sunday I determined to paint you a little picture of our service. Printed in large letters in Hindi on the arch over the pulpit are the words, "The Lord is in His holy temple. Let all the earth keep silence before Him."

In the pulpit sat the pastor who came here an orphan thirty-eight years ago. He continued his education in the Christian high school and the Bible College in Jubbulpore and became an evangelist. He has been pastor of our Damoh church for nine years. His wife was reared in our Mahoba orphanage. Their oldest daughter is a teacher in the Burgess Memorial School at Bilaspur and the second daughter is now a student in the Mission Medical College at Ludhiana.

The elder who presided at the table, usually called "the former headmaster," though he is 70 years old and has retired from school work, is as slender and straight as a sapling, having kept himself in good condition by engaging in athletics with the boys. His parents were Hindus but he and his elder sister and brother were converted through village preaching.

Of the four who served at the table two are middle-aged men who were brought up in our school at Damoh. One is an evangelist and the other a compounder.

The other two are young men. One is a second generation Christian. His father and mother were converted Hindus but the father died early leaving five young children who have been cared for and educated by the mission. The older girl is a doctor in our mission hospital at Bilaspur and the younger is finishing her normal training. The oldest boy is a teacher and the youngest a trained nurse working in a mission hospital. This young man himself grew up in our school, went to high school and was prepared for his life work in a Bible training school. He is now a happy young man, working hard at the evangelistic task and at the same time studying to pass some higher examinations.

The other young man is a recent addition to the church, having been baptized only a little more than a year ago in this church. This year he studied privately and went up for a government examination. He is now doing evangelistic work, eager to tell of his love for Jesus and so delighted when he sees others turning to Him.

This is just a little glimpse of our workers who have gone out from our boys' school.

—Ada M. Gordon.

Damoh, India.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1938, to February 28, 1939, Compared with July 1, 1937, to February 28, 1938

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
	1937-38	*1938-39*	*1937-38*	*1938-39*
Churches	$161,417.62	$164,358.17	$12,027.83	$12,316.13
Bible Schools	56,515.00	56,655.53	1,155.86	1,290.51
Christian Endeavor	1,101.48	1,335.16	462.12	319.59
Women's Missionary Societies[1]	100,163.99	97,320.48	566.12	827.06
Councils[1]	57,044.61	60,851.29	1,040.66	603.50
Young Matrons' Missionary Societies[1]	4,387.92	4,169.19	2.50	12.75
Guilds[1]	9,998.12	9,988.96	30.75	5.00
Circles[1]	3,399.66	2,883.00	101.20	28.00
Triangles[1]	1,174.05	1,073.63	-------	4.50
Children's Missionary Organizations[1]	1,136.86	1,182.65	3.50	7.00
Unified Young Peoples' Groups	208.92	237.57	53.75	28.00
Unified Children's Groups	41.60	40.96	-------	3.04
Individuals	8,586.40	10,063.30	10,566.95	7,982.24
Grand Totals	$405,176.23	$410,159.89	$26,011.24	$23.427.32
[1] Missionary Organization Totals	177,555.73	177,747.73	1,798.48	1,518.85

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
Gain in undesignated and specific gifts—$4,983.66.

Women and World Highways

(Continued from page 35)

ducted by the Methodist Mission, this is the first attempt at a high school for girls in Jubbulpore.

The number of girls and women in colleges and training institutions is increasing. A good many girls are studying in men's colleges. This is particularly true in Bombay and Calcutta. Even three or four years ago there were four hundred women students in Bombay attending men's colleges. There are probably a hundred women attending Delhi University. The three Christian women's colleges in India are unable to accommodate all who knock at their doors. Let me repeat that the mass of Indian women are illiterate, millions still are indifferent, but the trend is in the right direction and many who are educated are making an earnest effort to create a literate Indian womanhood.

All the world knows that Indian women are taking their place in politics and in public life. The deputy speaker of the Legislative Assembly of the Central Province is a Mrs. Kale. Several other provinces have women as Deputy Speakers. Mrs. Pandit is one of the Ministers of the United Provinces. To have the right of suffrage a woman must be able to read and write in some language. There are about 6,000,000 such women in India today. In many places women are serving on municipal boards, school committees, as honorary magistrates, and in other public offices. Under date of October 26, 1938, a newspaper reports: "A women's police force has been recruited in Hyderabad for the first time in the annals of the state. Recruits in belted uniforms of buff *sarees* and coats of the same color were observed drilling this morning at the police headquarters."

One of the encouraging features of the life of women in India today is that so many of the better educated women, Hindu, Christian, Parsi and Mohammedan, are interested in the improvement of their less privileged sisters. Although for centuries the majority of Indian women have been hampered by foolish religious and social customs they have ever shown admirable traits of devotion, persistence, loyalty and courage. The whole world will be the loser if they change in these respects. We trust that India's womanhood may be like the wise householder who took from his treasures things both new and old.

A Travel Seminar

Dr. Jerome Davis, who taught at the Yale Divinity School for thirteen years, is leading a group to eleven countries in Europe during the summer of 1939 for the Bureau of University Travel.

The group will make a special study of the cooperatives in Denmark and Sweden, and will interview outstanding leaders in the government in England, France, Germany, Poland, Rumania, Hungary and the Soviet Union.

The number who can go on this trip is strictly limited. Anybody who desires to join should make immediate application to Dr. Jerome Davis, 489 Ocean Avenue, West Haven, Connecticut. The party will sail on June 27, returning late in August.

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The Last Page

I'M by way of being a professional juror, when it comes to preaching. I've heard so much of it that I'm entitled to bring in a verdict whenever I hear a new voice in the pulpit. One I've heard lately is a preacher who is also a famous writer, and another with a reputation for oratory. But it happens that neither man really enjoys dealing with people as individuals. There's a third man I've listened to within a few months who is neither writer nor orator. But people, especially troubled people, go to him as steel filings to a magnet. So, in passing on these men's sermons, I've taken into account in each case *what happens after the sermon.* For, to me, a sermon is like a train. I need to know where the train is going, before I care whether it's streamlined or air-conditioned or has a good diner.—JUSTICE TIMBERLINE.

Was That Somebody You?

Somebody signed a golden pledge,
Testing his purse to utmost edge:
Somebody paid throughout the year,
Bright'ning the world with Christian cheer—
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on schedule day—
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all—
Was that somebody you?

—Selected.

A Stranger Within the Gates

Have you ever thought or ever known what it means to be a "stranger within the gates"?

First, go back to the leaving of friends and relatives; then the church and all of its organizations. These factors have meant much in our lives. Yes, much more than one realizes until the time to leave comes.

We go into a town far distant and wonder all the way: Will we like the people and will the church have the warm handclasp and fellowship for us as the one we left.

When Sunday morning comes we go to the House of the Lord. It is so fine to be greeted at the door by a handclasp and to be introduced to other members of the congregation. We are asked to the respective classes of which we are to become members. There is such a brotherly love feeling for those with whom we associate in the Sunday School.

After this the church service. There is no uplift as great as worshiping God in song and in prayer. Such a feeling steals over you of "all is well. I am in the house of the Lord." The communion with these new friends is the culmination of all fellowship. Life is to be taken up again for the same Lord is ours to share.

As time goes on how eager we are to read the new WORLD CALL. When we open it we see so many familiar faces and names. We feel that each article is a special message to us.

So after all, we are still with people with the same aims and aspirations as the ones we have just known. There is no place in our lives that can take the place of the church, the shelter in the time of storm. "The stranger within the gates can find no refuge so secure as this one."

EDNA TANDY.

Colorado, Texas.

A Prayer for This Hour

O Thou God of mercy and of might,
Of truth and justice and of right,
Take up Thy Cause, lay bare Thine arm,
Amid the nations' wild alarm!
Rule Thou with an Almighty Hand
Upon the sea, in every land!
Cast out despoilers and throw down
All who would usurp Thy crown,
Who make their brazen boast of power.
Raise up an advocate this hour,
With courage to stand forth, proclaim
The conquest in Messiah's name!

Grant to Thy people of this day
The faith and fortitude to pray
"Thy Kingdom Come!" Thy power to stay
The evil hands of them who say
There is no God but greed and gold.
Inspire Thy people's hearts, make bold
The heralds of the Truth once more
To labor and lead on before!
To make straight pathways for our feet,
Under the banner of the Cross to meet,
And conquer, not by might and power,
But by Thy Spirit in this hour!

—CHARLES BLANCHARD.

Not Responsible

Dr. M. Searle Bates, professor of history and vice-president of the University of Nanking, has many stories which reveal some of the characteristics of the Chinese. Among them is the account of meeting an old Chinese farmer out in the rural section one day and asking him, simply because it is customary in all lands to refer to the weather, if he thought it was going to rain. With great dignity and a suspicion of scorn the old man replied, "These affairs of heaven do not pass through my hands."

A little girl, walking with her father on a starry night, absorbed in contemplation of the skies, on being asked of what she was thinking, replied: "I was thinking that if the wrong side of heaven is so glorious what must the right side be!"

—*The Christian Builder.*

Highways

If two roads
Opened before you:
One easy and smooth
With all the roughness
Taken out;
The other,
rugged and bare,
A climb up-hill
And burdens to share—
Which should you choose to go?

I think
I should choose
the other road
With all the hardness there.
Facing it would make me strong.
And fighting would make me brave.
Faith I'd find
in victory and defeat;
And when at last
The end I'd found,
Full satisfaction
should be mine.

—WILLETTE R. SAUNDERS.

Study in Contrasts

One Sunday morning at church I fear the sermon did me no good at all, for I could scarcely take my eyes from a young woman seated just in front of me. She was wearing an ankle-length, bright yellow skirt, a yellow blouse bound around the neck, and short sleeves with shiny black tape; a headcloth of the same bright yellow, and over one shoulder hung another yellow cloth falling in graceful folds to the waist where it was loosely knotted. Around her hips was tied a wide length of shiny black cloth and in her ears, to cap the picture, dangled long yellow ear rings. To say that the contrast, particularly in conjunction with her smooth, dark skin, was very striking, is stating it mildly.

VIRGINIA M. CLARKE.

Bolenge, Africa.

Spiritual Need Knows No Boundary Lines

PERHAPS, as no other publication, THE UPPER ROOM has proved that men of all races, of all tongues, are in great need of the spiritual inspiration of a daily devotional guide. Because of this universal need for it, THE UPPER ROOM is now published in four languages—English, Spanish, Korean, and Hindustani. It can now be read by half the people of the earth in their own language and new translations are being added as the demand for them arises.

The April, May, June issue is now ready for distribution. This is the Easter Issue. The cover is one of the most beautiful and suggestive that we have ever used. The interpretation of the cover picture alone is worth many times the price of the book. Be sure that every member of your congregation is supplied. Place your order at once for prompt delivery. Send all orders for English and Spanish editions to

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(*Below*) *A Meditation in the Spanish Edition*

JUEVES, 23 DE FEBRERO

"Bienaventurados los pobres en espíritu: porque de ellos es el reino de los cielos." Mateo 5:3. (Léase Mateo 5:1-10.)

LA pobreza generalmente es estimada como una calamidad. Estar desprovistos de las cosas esenciales para la vida es ser desgraciado y carecer del alimento necesario—lo cual a veces ocasiona amargura de espíritu. No obstante, en este texto del Sermón de la Montaña, descubrimos una paradoja sorprendente. El bienaventurado es aquel que es pobre, refiriéndose a la pobreza de espíritu. El espíritu del hombre es capaz de enorgullecerse y considerarse poderoso porque confía en sus propias fuerzas y en sus éxitos. Así como la araña saca de su propio cuerpo la red que teje y en la cual ocupa el lugar céntrico, así el espíritu del hombre puede llegar a considerarse rico, confiar en las filosofías de la vida que él mismo inventa, y colocarse en el centro de esta filosofía, esperando cosechar todas las satisfacciones de la vida y de paso todas las generosas dádivas del Universo. Pero Cristo dijo: "Bienaventurado el hombre que sabe que su espíritu es pobre," porque entonces por medio de la fe se unirá con Dios y será enriquecido por el Espíritu Santo. El espíritu, consciente de pobreza, será gloriosamente rico.

ORACIÓN

¡Que seamos humildes delante de Ti, oh Dios! Nada tenemos que ofrecerte, sino el espíritu contrito. Concédenos hoy, Te imploramos, las supremas riquezas de Tu Santo Espíritu, a fin de que la pobreza de nuestro espíritu se torne en riqueza en Ti. Amén.

PENSAMIENTO PARA EL DÍA

Meditemos hoy en qué consisten las verdaderas riquezas y encaucemos todas las energías del alma para conseguirlas.

W. G. Cram.

October 5, 1938

"Kyúnki wuh hamárí sulh hai." Ifis. 2:14 (*Parho, Ifis. 2:11-21*).

Ai ke din jab hamdunvá kí qaumon aur báshindon kí taraf nigáh dálte hain to ham ma'lúm karte hain ki we kyúnkar ab tak shakk o shukúk ke panjon men giriftár hain, we kyúnkar ab tak bare se bare sámán aur taiyárían laráí ke liye kar rahe hain misl un ádmion ke jo khud apne banáe húe phandon men giriftár hain. Is ká sabab sirf yih hai ki ham men ab tak iqtisád vá miyána-rawí ká rúhání khavál paidá nahín húá. Ya'ní ham ne ab tak yih nahín sikhá ki Khudá ki marzí yih hai ki ham barí hoshyárí ke sáth apne naise ko kharch karen ki na ham qarzdár hon aur na hamárá kharch hamárí ámadaní se ziyáda hone páwe. Is hí ko iqtisád vá miyána-rawí kahte hain. Hamáre díní hádíon ne hamen rúhání iqtisád kí ta'lím dene men barí gaflat kí. Masíh ká mazhab avatár yá nayá janam lene ká mazhab hai. Wuh hamen ágáh kartá hai ki ham un tamám iqtisádí koshishon ko naiát-bakhsh muhabbat ke bedár kámon ke wasíle se pák sáf aur ma'qúl banáen jin ko ham ne ab tak qová bin-parwarish pái húí tabl'at ke hawále kar rakhá hai. Yún ham apní iqtisádí zindagí men bhí Khudá ke maqsad ko púrá kar sakte hain.

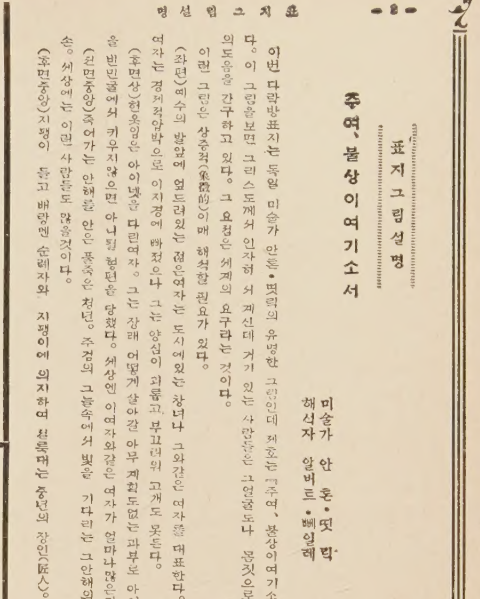
Du'á.

Ai hamáre Báp Khudá, ham mán lete hain ki ham ne bekár chizon par apne dinon ko kharch kiá hai. Ek dúsre kí 'izzat aur piyár karne ke báre men ham iqrár karte hain ki ham ne kuchh bhí taraqqí nahín kí. Laráí aur burí khváhish ká din ba-din ziyáda ziyáda zor hotá játá hai aur ádmion kí rúhon ne Khudá ke 'ilm aur muhabbat men taraqqí nahín kí. Ham is bát kí taraf se be-parwáh hain ki ham ne Masíh ko salíb ke úpar maslúb kiyá. Hálánki Khudá ká Beṭá salíb ke úpar dard-angez dukh musíbat ke sáth laṭak rahá hai ham barí be-parwáhí ke sáth us par nigáh karte hain. Ai kásh ki is mauqa' par ham Tujh se mu'áfí kí khush-khabarí ká matlab sikhen. Ham minnat karte hain ki Tú us din ko jald lá jab ki yih dunyá az sar i nau paidá ho jáe. Hazáron hazár bekáron kí Tú madad kar aur is khayál ko dúr dafa' kar jo dunyá men paidá húá hai ki insán kí zindagí be-hifázat hai. Yisú' Masíh kí khátir se iis ne dunyá ke kaffáre ke liye du'á mángte waqt khún ke qatre baháe aur jo hamárí khátir salíb par maslúb húá, ham yih du'á mángte hain sun aur qubúl kar le. Amín.

Is Din ká Khayál.

Agar ham apne bháíon ko piyár nahín kar sakte to ham Khudá ko bhí piyár nahín kar sakte.

TOYOHIKO KAGAWA.



(*Above*) *A page from Korean Edition*
(*Left*) *A Meditation in Hindustani*

In response to requests from pastors who have been using the specially printed Christmas envelopes to mail copies of THE UPPER ROOM to members of their congregations, we are now offering

A SPECIALLY PRINTED ENVELOPE FOR MAILING THE EASTER ISSUE

This envelope carries an attractive design, printed in an appropriate color.

These Easter envelopes are offered at 1 cent each, postpaid, in quantities of 10 or more, or we will mail a copy of the April, May, June issue, to address furnished, in an Easter envelope for 10 cents each.

THE UPPER ROOM is available, in quantities of 10 or more, at 5 cents per copy, postpaid, and on our consignment plan if desired. Yearly subscription, 30 cents postpaid, foreign 40 cents. Spanish edition available at same price and on same terms.

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The Upper Room

APRIL, MAY, JUNE

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